

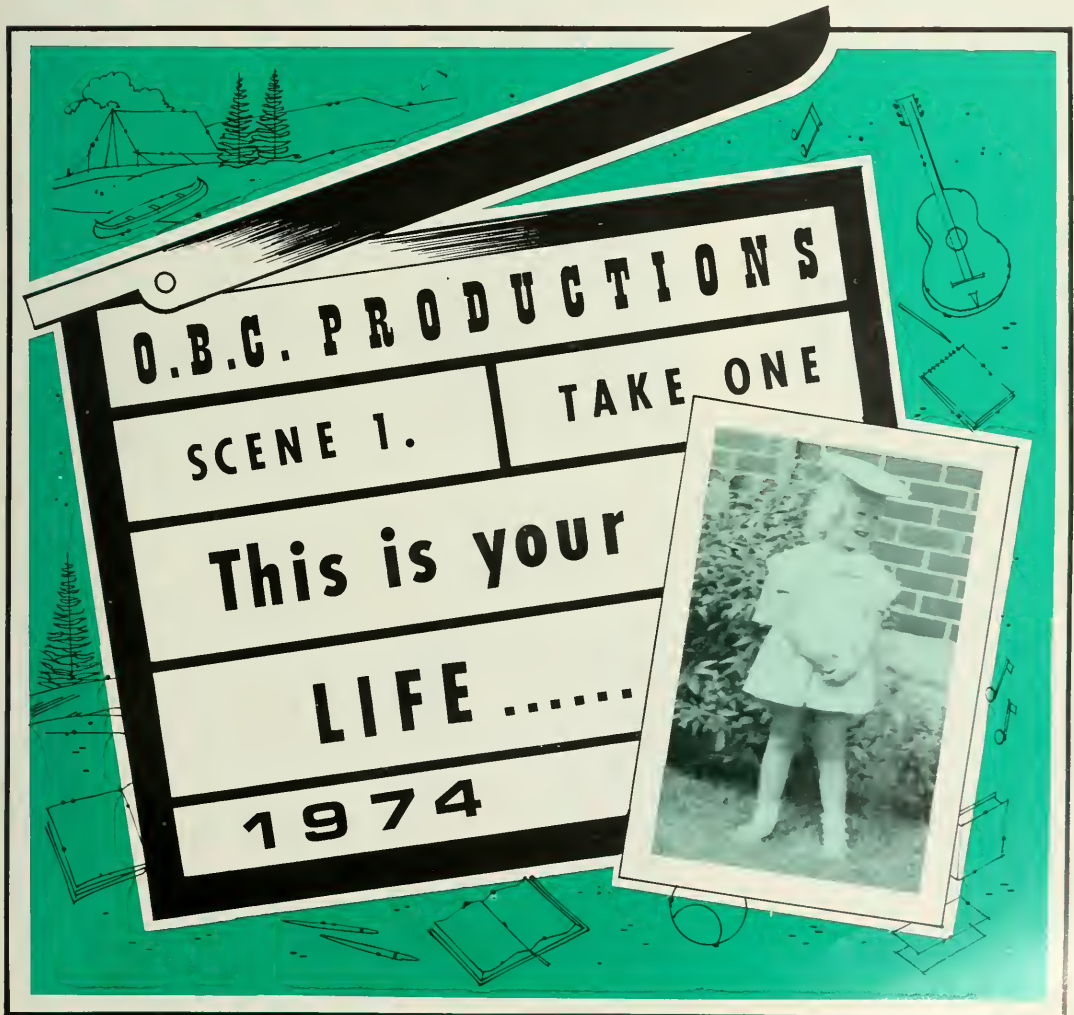


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Ontario Bible College

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EDITORIALS

THE BEGINNING AND THE END

As you read this issue of the Evangelical Recorder, you will note two major emphases.

You will read about our Graduation of 1974, when we saw 60 young people begin a new phase of their adventure with God. Now they are scattered around the world, ready, we pray, to carry the message of the Gospel wherever the Lord has sent them, or will send them, in the days that lie ahead.

Pray for the Class of '74. They face a difficult task and a careless world. Ask the Lord to fulfill for each one of them, the Class motto: "His Way is Perfect."

You will also read Dr. Raymond Edman's moving "Facing Death Unafraid"; or of Bruce Marsh "Waiting For A Heart"; and other brief articles that consider the problem of death.

"The beginning and the end"—for the Christian, both are but steps in the ongoing realization of the rich, full purpose of God. The one is the doorway to temporal service; the other is the gateway to eternal service. And both are phases of the abundant life that Jesus promised. We should be sure that we have begun this path of life in Jesus Christ, before it is too late.

"I have set before you life and death . . . therefore choose life" (Deut. 30:19).

"A PASSION FOR SOULS"

The article bearing this title should be read by all Christians. There seems to be little passion, deep concern or love for the souls of others in this day of "happy" religion. Few of us can say with Paul "Woe is me if I preach not the gospel!"; or like Jeremiah admit to a "fire in my bones."

Would we be able to say: "My heart's

desire and prayer to God . . . is that they might be saved . . . for I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh"?

*"Lord, lay some soul upon my heart
And love that soul through me,
And may I nobly do my part
To win that soul for Thee."*

(Leon Tucker)

ONTARIO BIBLE COLLEGE APPOINTS FIRST CHANCELLOR AND A NEW PRESIDENT

Mr. Robert McClintock, Chairman, and the Board of Governors, announce two major appointments for the administration of a growing O.B.C.



Dr. S. L. Boehmer



Dr. V. Adrian

Dr. Stewart L. Boehmer, who for eleven years has led Ontario Bible College through some of its most significant periods of growth and expansion, has relinquished the office of president to assume the important post of Chancellor. This will release him from many administrative duties, and will enable him to do what he does best: oversee on a broader scale the development of the school. He has done a magnificent job in more than a decade of service. We are grateful that he will continue to represent the College as its first Chancellor.

Dr. Victor Adrian has been appointed President of the College, having served during this past year as Assistant to the President. Dr. Adrian thus becomes the successor to some of the finest men who have served in Canadian Christian education. We know that he will serve the Lord and the office well.

For both Dr. Boehmer and Dr. Adrian we ask for sincere and fervent prayer as they assume these new mantles of responsibility.

**WATCH FOR SPECIAL DOUBLE INAUGURAL
ANNOUNCEMENT**

—SEPTEMBER 20—



How does one catch, with few words and in cold type, the thrills and the excitement of the O.B.C. Graduation? For many years, this annual event has drawn thousands of people from across Canada and many points in the United States. Relatives have crossed the ocean from the United Kingdom and Europe, and others have flown from Latin America and the Caribbean.

O.B.C. Graduation has also been reunion and homecoming time for scores of alumni, or to paraphrase Sir Walter Scott (*The Lay of the Last Minstrel*):

"Breathes there a man with soul so dead,
Who never to himself hath said,"
THIS IS MY ALMA MATER!
"Whose heart hath ne'er within him
Bum'd,
As HOME his footsteps he hath turn'd."

The graduation weekend opened with the Baccalaureate Service, held on Friday, April 26, in historic Walmer Road Baptist Church, where O.B.C. had its beginnings in 1894.



Dr. J. C. Macaulay,
Baccalaureate speaker

Baccalaureate is really our final chapel service in honour of the graduates, and students, chorale and special speaker all share in the evening.

Graduating Students Noemi Navarro and Robert Davis told of the leading of the Lord in their lives—Noemi returning to her homeland, Spain, for the summer, and Bob turning his back on High School teaching and setting his face toward the ministry.

Special speaker for the evening was Dr. J. C. Macaulay, one-time President on the London campus, and now Dean of the New York School of the Bible.

"Take heed to yourself" he exhorted each graduate, suggesting that responsibilities would lie in four areas of care and preparation—physically, mentally, vocationally, spiritually. It was a good word in season for 60 graduates facing a difficult task in a hostile world.



Robert Davis gives testimony
at Baccalaureate.



Noemi Navarro shares her
testimony at Baccalaureate.

On Saturday, April 27, Varsity Arena was the focus for this final ceremony of the College year. The sports arena became a cathedral, as several thousand friends, relatives and interested people gathered to share the joy and triumph of those who successfully completed their courses.

The processional is a soul-stirring scene, as the student body moves to the elevation. A moment of quiet, then come the graduates, now capped and gowned for their big evening. They too move to the elevation, and the faculty follow to the platform.

For the next two hours the ceremony built up to its climax: glorious music by 350 voices, some of it arranged by our own music department; testimonies by Janet Potz and Alexander (Sandy) Young; the presentation of scholarships and awards to surprised and delighted recipients. Then the presentation of the graduates, the diplomas presented, the degrees granted and the solemnity of the moment, when the President, Dr. S. L. Boehmer offered

the dedicatory prayer. Surely "God was in this place" and "His glory filled the temple."

It is impossible to capture in words, the scenes, the emotions, the tremendous empathy of this graduation evening. Only to be part of it, even as a spectator, can one feel the spiritual pulse, the high hopes, the evident dedication of Christian young people.

Perhaps the whole can best be summed up in the motto of the graduating class of 1974. There it was, on the huge backdrop, the cynosure of all eyes, in a great 30-foot scroll, sparklingly clear in silver on a blue background, bearing the testimony of 60 graduates, 300 undergraduates, the faculty and staff, Board of Governors and Corporation—indeed all who know and love the Lord Jésus Christ in sincerity and in truth:

"HIS WAY IS PERFECT."



Alexander "Sandy" Young presses
home a point as he speaks at Graduation.





A Special Column To Tell

"WHERE WE STAND"

"True believers are kept by the power of God, so that none is lost; but the idea that this secure position in Christ entitles one to sin with impunity is false and pernicious." (O. B. C. Doctrinal Statement)

The eternal security of the believer in Christ is a blessed doctrine taught in the Holy Scriptures for the comfort and encouragement of those who are true Christians. However, the doctrine in our contemporary Christian Church has been widely denied and misunderstood so that it has often become more of a contentious issue than a comforting hope. We believe that this doctrine should be one which sustains the believer in the uncertain times in which we live.

The comfort of this doctrine is only for "true believers", i.e. the ones in whom God has begun a good work (Phil. 1:6). Jesus Himself taught how the true disciple is to be recognized—"If you abide in My word, then you are truly disciples of mine" (John 8:31). Within the group of professing disciples who surrounded Jesus, some were true disciples, but others were not. In John 6:66-69 this essential distinction between the true and the false is affirmed. "As a result of this many of His disciples withdrew, and were not walking with Him any more" (John 6:66). The query of Jesus to Peter and the twelve as to whether or not they desired to follow the others brought words of sincere commitment to an abiding in Christ—"Lord, to whom shall we go? You have words of eternal life" (John 6:68).

The true believer is "kept by the power of God, so that none is lost" (1 Peter 1:4-5, 1 John 2:19). The grace of God which begins a work in the heart of the true believer (Phil. 1:6), continues to work (Phil. 2:13), and consummates the work (1 Peter 1:5). This keeping power of God does not mean that the true believer may not sin or temporarily fall away from Christ. Jesus, in

announcing to Peter that he would betray Jesus, assured him that "I have prayed for you, that your faith may not fail" (Luke 22:32), and continues this blessed ministry of intercession on behalf of His own (Hebrews 7:25). The power of God also disciplines the one who is a true son in order to yield "the peaceful fruit of righteousness" (Hebrews 12:11). There is even evidence to indicate that a true believer may experience the discipline of physical death so that the restoration to God's will does not appear from our earthly viewpoint, but does, nevertheless, occur in the presence of Christ (1 Corinthians 5:5, 11:30).

On the other side, the Scriptures continually and strongly stress the necessity to "pursue after holiness" (Hebrews 12:14), to keep ourselves "in the love of God" (John 21), and "to hold fast our confidence and the boast of our hope firm unto the end" (Hebrews 3:6). The Reformers spoke of this aspect as "the perseverance of the saints"—"the human side or aspect of that spiritual process which, as viewed from the divine side, we call sanctification" (Strong). The cause of this persevering activity on the part of the true believers in Christ is in itself due to the power of God Who through the Spirit motivates and enables us toward strenuous and persevering efforts after conformity to Christ (1 Cor. 15:10, Eph. 3:16-19). For this reason the one who seeks to use the doctrine of security as a cover for sinful living demonstrates only that he has never known the grace of God (Romans 6:1-2).

William R. Foster
Executive Vice President

OTHERS SAY

"By necessity, by proclivity, and by delight," said Ralph Waldo Emerson, "we all quote." Quotations here might cover all three of Emerson's reasons.

"This is the 'golden age' of the Bible college—a golden age of opportunity and effectiveness in meeting the needs of our young people for every kind of education that really counts."

Dr. John Mostert

"The Bible College is not a cloister but a training center where young people give themselves to God that He may give them back to their fellow men for service and ministry."

Kenneth Gangel

"The local church and the Bible college are the Siamese twins of Christian education."

Kenneth Gangel

One of our graduates, now a pastor, brought a group of his young people to our College for a Day, this year attended by 401 interested people. Before coming the 150 miles, the pastor warned the group:

DON'T ATTEND BIBLE COLLEGE . . .

Don't attend Bible College if you have no desire to expand your knowledge of the Word of God. Think twice. Bible College emphasizes (as you might guess from its name) the Bible.

Don't attend Bible College if you would rather not grow spiritually. School life involves the pressures of studies, personal relationships, and finances (to mention a few!). Facing these in an atmosphere of warm Christian fellowship can help to nurture dependence upon God, a sense of responsibility, attitudes of discipleship and skills in leadership.

Don't attend Bible College if you have no intention of becoming an effective witness for Christ. The Bible College experience helps to develop and sharpen communication skills.

Don't attend Bible College if you see no point in giving time and thought to life-goals. You will learn to count the cost of secularism, materialism and situation ethics.

Don't attend Bible College if you have no need to develop social skills. At College you will learn to work together with others across the barriers of age, nationality and denomination.

Don't attend Bible College if you don't need Christian friends. Lasting friendships are formed there. Even faculty members want to be your friends. And young people have been known to find life-partners at Bible College.

Don't attend Bible College if you would prefer to be blind to the world scene. At College you will rub shoulders with those of many nations, and the needs of the world will confront you at every turn.

Don't attend Bible College if you don't want to develop your gifts and channel your service for Christ. You may find talents you never knew you had, and ways of putting them to use.

Don't attend Bible College if you want to avoid a balanced higher education. At Bible College, knowledge is offered from a Christian point of view. Information from every source is weighed against the absolutes of Scripture.

Don't attend Bible College unless you want to have a good time—unless the joys of sharing a varied and exciting life with other Christian young people appeal to you.

Robert Cottrill, B.R.E. '68

"THIS IS YOUR LIFE . . . JANET POTZ"

This is **your** life, Janet, but indeed it is a life symbolic of the 59 YOUNG PEOPLE WHO GRADUATE WITH YOU, IN THIS YEAR OF 1974.

You were chosen by the Recorder, because of the contribution you have made to your College, the very clear testimony of your personal faith in the Lord Jesus Christ, and because of the potential that you show as a faithful servant in the Kingdom of God.

Your life here has been a good mixture of humour and seriousness; academic excellence and musical ability; student activity and maturing development. In other words you are an "all round, average O.B.C. student." How did it happen? Well, that's part of your life bearing fruit.

"Your Life" Janet is largely a product of a Christian home, and your parents Mr. & Mrs. E. Potz of Kitchener laid the ground-work for a good superstructure.



Mr. & Mrs. E. Potz with Janet at O.B.C. Graduation.

Can you think back those many years to when you were 6? You were an impressionable, blond, tomboyish girl, even then showing the promise of the woman-to-be.

But one thing was lacking—do you remember 1957 and that talk with your mother? And how you opened your young heart and life to the Lord Jesus Christ? What a privilege for a mother! What joy and completeness for you.

Then in 1962 you were baptized in your home church, Benton St. Baptist, by your home pastor, and in front of your family and friends. That was a spiritual highlight as you gave witness to your faith and your obedience.



Janet, third from left, receives Pioneer Girl Wing appointment at Benton St. Baptist Church. Pastor, Rev. A. McNeil is on the left.

The panorama of your life unrolls many scenes before us. The first class honours of Grades 9, 11 and 12. Did volleyball, basketball and swimming intrude too much in that final year in High School? Or those Public Speaking Contests that led you into the city finals? (Really, if you had only "slopped your dripper" in the famous Spoonerism of your "Prinderella and the Cince" that regaled so many O.B.C. functions, you would have taken the nation by storm. Or the "station by norm." It was a "shirty dame"!)



She loves sports—and swimming most of all.

Perhaps you found music the way to balance your studies, since the ukulele and guitar seemed to provide you with the funtimes, the piano and organ for serious study.

Other elements in your life-building program are a happy mixture of home, church and school; the well rounded whole person that God intends His children to be.

Many from Eastwood Collegiate still remember you for your leadership in Inter-School Christian Fellowship; while Benton



At 17 years Janet (left) played a good ukulele for Pioneer Girls.

St. Baptist Church is grateful for your work in Pioneer Girls, teaching in the Sunday school and being **you** in the church fellowship.



Grade 13 graduation and age 18.

But at this Graduation, Ontario Bible College is most grateful for you and your 59 peers who share graduation with you. When you came to O.B.C., your pastor then, Rev. F. Davison, said this of you: "It has been my joy to see many young people enroll in Bible College. I consider Janet

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Potz one of the very finest and one of the most promising." Well, so far you have lived up to that.

(By the way, did you know you spelled Christian as "Chrastain" on your application to the College? Watch that spelling, as Mr. Honeyman would say!)

You have been a good student here, and have served your fellow students and your College well. Particularly this last year as Student Council Vice-President. You, and John Schaper (the President), have given spiritual and social leadership that has meant much to all of us.

Your academic record was good, mostly A's and B's, and you deserved the Joseph C. Macaulay Award in Music and the Arthur Alloway Bursary for Advanced Studies given to you at Graduation together with the degree Bachelor of Sacred Music (B.S.M.).



Janet shares her testimony at O.B.C. Graduation.

You were also one of four students chosen to give your testimony during the graduation exercises, because, with those other three, you exemplified those things that show what commitment, dedication and purpose are in the Christian life.

So thank you, Janet Potz, for letting us use your life as the prototype of what we think a graduate of Ontario Bible College can be and should be. We will remember your music (fun times and serious); your injunctions and prayers; your concern and your love; your vivacity and spiritual vigour. We are grateful for all the people, all the influences and the inner working of the Holy Spirit that have contributed to you, and to your 59 fellow graduates. In a very real and collective sense,

"THIS IS YOUR LIFE."



A happy graduate—one of 60!

SOME PRIZE WINNERS, 1974



Gordon Finlay, an undergraduate won the F. V. Ellis Scholarship in Evangelism.



John Foreman received the New Testament Greek Proficiency Award.



Marion Wyse won the Ex-Rabbi Henry Bregman Award in Hebrew.



Janet Potz wins the J. C. Macaulay Award in Music, presented by Dr. Macaulay in person.



Noemi Navarro accepts the Lester Lankin Memorial Award in Christian Education.



William Gillespie was presented with the R. J. Koffend General Proficiency Award.

UNIVERSITY STUDENTS FAIL GOOD SAMARITAN TEST

PRINCETON, N.J. (EP)—Two Princeton University psychologists recently tested 40 unsuspecting theological students to see if they would respond to a fellow student obviously in need.

Sixty per cent, unlike the Biblical Good Samaritan, kept right on walking.

The psychologists asked their students to prepare a speech on an assigned topic, then hurry to another laboratory where they were to tape what they had written.

Some were told to hurry; others were told to go directly to the lab without the hurry factor; still others could take their time.

The "hurry" factor kept most from lending a hand to the planted "victim" slumped in a doorway, groaning, coughing and apparently in trouble.

Of the 16 students (40 per cent) who did stop, 63 per cent were the low-hurry subjects; 45 per cent were intermediate-hurry subjects, and 10 per cent were high-hurry subjects.

"A person not in a hurry is likely to stop

and offer help," concluded Drs. John M. Darley and C. Daniel Batson. "A person in a hurry is likely to keep going."

They concluded that conflict, rather than callousness, can explain a lack of compassion among people today.

Why not slow down and serve?

"Despair is such a waste of time when there is joy, and lack of faith is such a waste of time when there is God."

Larry Burner

"Some people get lost in thought because it is unfamiliar territory to them."

Selected

"God save us from the hotheads who would lead us foolishly, and from cold feet that would keep us from adventuring at all."

Peter Marshall

"On the whole, God's love for us is a much safer subject to think about than our love for Him."

C. S. Lewis

On September 22, 1967, Dr. V. Raymond Edman, Chancellor, Wheaton College succumbed to a heart attack while speaking to the Wheaton College student body in chapel. Following earlier heart difficulty, he wrote a poignant account of his feelings in the face of death. The article was first published in the Wheaton College Bulletin of November 1966. Its meaningfulness, however, is timeless. We share it with you for our mutual helpfulness and in memory of a good and a great man.

FACING DEATH UNAFRAID

Dr. V. Raymond Edman

(Late chancellor and fourth president of
Wheaton College)

Twice in my lifetime I have looked death squarely in the face, and have found that last enemy to be indeed a defeated foe.

At the brink of eternity the believer in Christ is more sure than ever of the reality of that shout of triumph given by the Saviour on the cross when He said, "It is finished!" Death with its sting was defeated with finality at Calvary, and, for the Christian, to be absent from the body is to be present with the Lord.

My first encounter with death took place many years ago when I was a young missionary in Ecuador. I contracted typhus fever while working among the Indians in the high Andes Mountains. After some days I was outwardly unconscious but inwardly fully aware that I was wading far out into the river of death, so far, in fact, that those on life's shore bought a coffin for me and helped my wife dye her wedding dress black for the expected funeral service.

For my part, I experienced the overwhelming love of God so that death had no terrors; rather, there was the unspeakably wonderful assurance that "if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1). Also there was the strong confidence of Job 19:25-27: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth . . . whom I shall see for myself, and mine eyes shall behold."

The second facing up with the last enemy took place quite recently, while I was on a trip in the Near East. I was awakened in the night with pain in my shoulders and both arms, and acutely conscious that the heart was the source of the difficulty. As I lay alone in the darkness, with quietness of spirit I recalled that word in Romans 8:11, which I had shared with others at the 1965 General Council of

the Alliance in Vancouver. I went over the promise slowly: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

Then I recalled also that the body of the believer is the temple of the Holy Spirit (1 Corinthians 3:16), with the certainty of the quickening power of the Spirit until life's service should be completed. Our times are in God's hand. I recalled the dilemma of the Apostle Paul who did not know whether he should depart to be with Christ, which is far better, or to remain in the land of the living on behalf of his fellow Christians. There was willingness to depart and likewise willingness to stay and most important at the moment, there was the complete lack of any fear of death. I went over the great basic problems of life which had been settled. After all, these are not many, and for me seemed to resolve themselves into just three: salvation, service, and stewardship.

SALVATION

Concerning the first, there was no question as to the truth and power of the salvation provided by the Lord. The sin question had been settled and there was the recollection with gladness of the certainty of redemption by the precious blood: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18-19). To be sure, "All have sinned and come short of the glory of God" included me, but so did the justification—"being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:23-24). What a wonderful word

is John 5:24—"Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life!"

Since the sin question had been settled there also had been firmly established forever the problem of sonship with the Most High. There was recollection of John 1:12, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" and 1 John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." I remembered the strong assurance of 2 Timothy 1:12, "for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," and that further word in Philippians 3:20-21, which in Rotherham's *The Emphasized Bible* is so clear and emphatic: "For our citizenship in the heavens hath its rise; wherefore a Saviour also do we ardently await—the Lord Jesus Christ—Who will transfigure our humbled body into conformity with His glorified body, according to the energy wherewith He is able even to subdue unto Himself all things."

May I ask you if beyond any shadow of doubt you have that same strong confidence, based on the Scriptures and personal experience of regeneration, that you also can face death with the knowledge that the sin question and the sonship question have been settled?

SERVICE

The problem of service was not so easily faced. There was the awareness that so much had been left undone in the past and in the present, and there were so many things one desired to do for the Saviour in days ahead. Perhaps there would be no opportunity to accomplish any of these desires. I recalled having read the experience of the late Dr. A. J. Gordon, a pastor in Boston and the founder of Gordon College. He was called into the Lord's presence in middle life. As he was dying, he expressed desire to be alone with his Lord for a time. Those outside his room could hear his earnest prayer and the sobbing of his great heart as he was utterly humbled in his Lord's presence. He was not afraid to die, but felt that his life, which we regard to be so eminently useful, was of little service in the sight of his Lord.

I remembered the Saviour's word to His disciples that when they had done all

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required of them they would still regard themselves as unprofitable servants. We have no merit or worthiness of our own; in the song of eternity (Revelation 5) only the Lamb Himself is worthy of all honor and adoration.

My heart was grateful for the foundation of salvation which is the Lord Jesus himself, but there was reflection long and serious on the searching words of 1 Corinthians 3:12-13: "Now if any man build upon his foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." How much of service would prove to be in reality but "hay, wood, stubble"? I went over the words of Dr. Simpson's poem which had been put to music and which I first learned at Nyack:

Oh, let my work abide the testing day
That shall consume the stubble and the hay;
Oh, build my house upon the Rock, I pray,

And lead me in the way everlasting.
Keep me from the things that wither and decay;
Give me the things that cannot pass away,

And lead me in the way everlasting.

Then I thought upon the words of Mr. Standfast, one of my favorite characters in Bunyan's *Pilgrim's Progress*. It was Mr. Standfast who stopped when about half way across the river of death and talked with his companions on life's shore. I could recall most of his testimony, and later checked my well-worn volume of *Pilgrim's Progress* to make sure. This is part of what Mr. Standfast said:

"I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head which was crowned with thorns, and that face which was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with Him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of His shoe in the earth, there I have coveted to set my foot too. His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet, and His countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He hath held me, and hath kept me

from mine iniquities; yea, my steps hath he strengthened in his way."

And what will be your statement of service for the Saviour at the judgment seat of Christ?

STEWARDSHIP

The third problem, namely that of stewardship, was in reality a source of real joy to me. Over the years I have loved our Lord's work and have been glad to share with His people in His glad service. Prayer and planning went into stewardship and there was much gladness in giving. Furthermore, to the best of my knowledge, all arrangements for the eventuality of death had been made. Just recently Mrs. Edman and I had brought our wills up to date. This was the fourth revision. Conditions had changed since the four boys were little fellows. Furthermore, we had completed a life estate plan with a Christian organization. After much prayer and planning we had sought the counsel and help of those qualified to advise the Lord's people in these matters, for it is our conviction that no matter how large or how modest the estate, plans should be laid so that nothing is wasted.

It has not been difficult; it has, rather, been a real delight to complete this estate plan and thereby provide for the family (in my case primarily for my wife, but also for the children who are now grown and on their own) and especially for the Lord's work. All the resources were transferred to a responsible Christian organization with the reservation of our life use guaranteed. The problem of stewardship was fully settled. Assets had been turned over to that organization to manage so as to provide income for life for both or for the one who remains. When we are gone, there will be distribution to the Lord's work and to loved ones according to the terms we had written into the agreement.

In the event of my "Home call" that night while abroad, there would have been no problem nor perplexity for Mrs. Edman, no complication, no delay, no probate. She would continue to receive the income during her lifetime, and then without unnecessary delay or expense the estate would be distributed in the Lord's work and among the children. There was gladness on my part that provision had been made for loved ones, and especially for the Lord's work, and I reflected that these things need to be done while we are alive and alert. I thought of 2 Corinthians 5:10, and considered especially the words, "the things done in his body." The whole verse reads, "For we must all appear before the judgment seat of Christ; that every one



If He holds the whole world in His hands, can He hold you too?

may receive the things done in his body, according to that he hath done, whether it be good or bad."

Have you made such provision for the Lord and for your own, or would a sudden Home call leave them with great difficulties in addition to their sorrow? Ask any widow whose husband died intestate and learn some of the grave difficulties and large expenses that could have been avoided completely by his planning in advance.

Have you prayed about the matter of stewardship? It is imperative for the Lord's people not only to have a proper will but also to keep it up to date because of changing conditions. Nothing should be left to chance. And do you have an estate plan? One can be made for you. While there are generalizations which apply to all planning, each one should be made to conform to the purposes and responsibilities of the individual Christian. What are your particular and personal responsibilities? After such questions are prayed over and thought through, there should be the formulation of the plan, then its execution.

Such are the three basic questions that I faced in the face of death. There are the questions to be faced now so that one can face them unafraid at the edge of eternity. The salvation of one's soul, the service for the Saviour, and one's faithful stewardship should be settled now. There may be no time so to do when our call comes.

Whether that call be through the valley of the shadow of death or the upward call at the sound of the trumpet announcing our Lord's coming again, His word is equally pertinent: Be ye also ready!

WAITING FOR A HEART

In the midst of news that is disturbing, tragic, pathetic or pallid, the story of the outstanding Canadian radio and television personality Bruce Marsh, shines like a bank of klieg lights.

Mr. Marsh had suffered several heart attacks that left him with irreparable cardiac damage. His only hope for a continuance of life beyond his 48 years, according to his doctor, "who agonized for weeks before telling me," was a heart transplantation.

He received that fatal word on March 19, 1973. On March 18, 1974, just one hour away from receiving a donor heart, his own failed, and a brave heart ceased to beat and a voice that had become familiar to millions, was silenced.

One of the programs of which he was an inimitable host was "Concern" where he touched the lives of many Canadians. Suddenly, as he said, "I found I was not taping a T.V. show. The whole thing was happening live. To me."

How did Mr. Marsh feel at the encroachment of death, at an age when most men hit their stride and begin to live?

One day he was being interviewed by the inimitable Betty Kennedy of CFRB. Mr. Marsh had flown in to Toronto from California where he had awaited his transplantation with amazing equilibrium and poise.

"How do you feel about the possibility of death?" asked Mrs. Kennedy with candour.

There was no embarrassing pause, no dead air, awaiting an answer.

"As a practising Christian" he replied immediately, but slowly, poignantly, in the familiar deep, resonant voice, "as a practising Christian, I find it has taken away the fear of death."

He did not want to die. At 48 he still had so many things to do. But he was ready to die, and therein lies the victory of Christian faith. And in that slow, almost breathless comment that I heard him repeat at least four times through radio and T.V., (on "Man Alive") Mr Marsh expressed the assurance and the hope of all who find in Christ the reality and the promise of His own words: "I am the Way, the Truth and the Life, no man cometh unto the Father, but by Me."

On March 18, 1974, Bruce Marsh proved his confidence, when the damaged, failing heart could no longer wait for relief. He slipped away . . . into life. Three quarters of an hour later, a substitute heart arrived at his California hospital. Mr. Marsh didn't need a substitute heart. He had the real thing.

WHEN AT LAST

When at last grown tired and weary
With the toil of many years,
I shall go to dwell in Glory,
Far beyond this vale of tears,
I will find my sorrows ended,
And my trials forever o'er,
For the Saviour will be with me,
He will leave me nevermore.

When at last the dear home faces
Vanish from my fading sight,
And I bid farewell forever
To this world of sin and night,
I shall see, amid the Glory,
Faces that I used to know,
And await the joyful coming
Of the dear ones left below.

When at last I rise triumphant
To the many mansions fair,
And behold my Saviour standing
By the portals over there,
It will be reward sufficient
Just to gaze upon His face,
Just to learn the hidden secret
Of His matchless, saving grace.

Composed in 1916

Oswald J. Smith
O.B.C. Graduate, 1912

DID YOU WEEP?

The new study of "thanatology" says much about the "naturalness" of death. It is a part of life. But the words ring hollowly in the face of a loved one's death.

Breathing is also a part of life, but it does not bring anguish and sorrow with it. There is much in the gladness and beauty of life that is delightful, filling and satisfying.

Death dulls the light from eyes, stops the lilt of a voice, breaks the pattern of partnership and brings deep, heart rending sorrow.

Jesus wept at the grave of Lazarus, and whether it was for the departed friend or the bereaved sisters is immaterial. He wept with those who wept. And if grief grips and moves us to the wonderful release and relief of tears, let them flow with clear conscience. We are in good company.

Someday there will be "no more death, neither sorrow nor crying" for the Prince of Life has promised that we shall be with Him.

"My knowledge of that life is small,
The eye of faith is dim.
But 'tis enough that Christ knows all,
And I shall be with Him!"

(Richard Baxter)

DYING MAN MAKES HIS LAST DAYS COUNT

It was February, 1974. Orville Kelly of Burlington, Iowa (near Des Moines) was 43 years of age. He had no hope of reaching 44.

In the summer of '73, Kelly found he had terminal cancer.

"At first I felt sorry for myself" he said after receiving the news, "and I held God responsible. Why should He let this happen to me?"

At first he didn't want to talk about death. Then he found no one else wanted to talk about it either. Then he came into a new relationship with God, and suddenly death became meaningful, a ministry.

In February, 1974, inviting others to join him in a fellowship called "Making Today Count", he had 18 at the first meeting when he shared his growth from fear and rebellion to acceptance of God's will.

"At first I couldn't accept the fact that I was going to die. Then one day I realized that I had two choices. One was to make the best of it, face death, and enjoy the life I had left. The other was to get involved in self pity, and watch my family fall apart."

He chose the former. And in choosing has made his experience count in helping others to "talk out their grief." He even invited friends or relatives of the dying loved ones to join the group.

"How can I now doubt the existence of God," asks Kelly, "when I hear a child's laughter, or see around me the miracle of life itself."

"How good is the God we adore,
Our faithful, unchangeable Friend,
Whose love is as great as His power,
And knows neither measure nor end."

A BOOK FOR BEREAVEMENT

"When Death Takes A Father," by Gladys Kooiman, G. R. Welch Co. Ltd. Price \$1.25.

Mrs. Kooiman, left with a young family, tells the intimate, moving story of her family life, the loss of a husband and father, and how she was able to cope with God's help.

It is an unusually honest and perceptive book. I have already purchased a number for my own family and friends. It is the kind of a book that should be read both "before" and "after."

Every family will profit from it. (D.C.P.)

"IT IS APPOINTED UNTO MAN . . ."

Not too long ago, a discussion of death was not only taboo, but shunned as though ignoring it would make it go away.

Suddenly death is not only an exceedingly popular topic, it is even an academic specialty (Thanatological Studies, for those who can pronounce it), while books, lectures and panel discussions on the subject are proliferating.

One student worker says that there is more interest in the subject of death among students than in the once number one topics of sex and politics.

Yet an outstanding American sociologist claims people have developed an "anti-death bias."

"All things which remind us of death have been removed further away from the dying experience which is the mortality and nature of mankind," said Dr. Robert Fulton, director of the Center for Death Education at the University of Minnesota, speaking at a symposium of medical personnel, clergymen and social workers.

"We have become 'death free' in an attitudinal sense, and we have mass media that reflect our attitudes," he said.

Miss Marya Mannes has written "Last Rights" (Geo. J. McLeod, publisher). Perhaps she handles the topic a little too freely, and isolates death from any Christian (or religious) perspective. But she does write meaningfully of some of the hypocrisy and evasion that surrounds death. Unfortunately Miss Mannes talks about "good death" and "dignity" at death, without suggesting how the deceased or the bereaved might have found comfort and hope that can give dignity and promise in the midst of fear and sorrow.

More appropriately, Joseph Bayly, whose personal tragedies (the death of three sons) have brought him close to the goodness and dignity that only God can provide, has written: **"A View From a Hearse"** (David C. Cook, publisher). He writes movingly of the human, natural agony, and of the supernatural, God-given hope in Christ Who triumphed over death: "Because I live, you too shall live."

Recently, Gladys Kooiman has written a poignant account of **"When Death Takes A Father"** (Baker Book House). Read of a widow and 8 children reacting beautifully to death.

In a seminar conducted by I.V.C.F. on "The Nurse and the Dying", Mr. Bayly spoke forthrightly that "death has us up-tight."

"Death is a violent thing," he said, "it is the last enemy." And it is no different for

the Christian. What the Christian has is both the consolation and hope of faith in Christ.

Bayly closed his "View From a Hearse" with these words:

"One Saturday morning in January, I saw the mail truck stop at our mailbox up on the road.

"Without thinking, except that I wanted to get the mail, I ran out of the house and up to the road in my shirtsleeves. It was bitterly cold—the temperature was below zero—there was a brisk wind from the North, and the ground was covered with more than a foot of snow.

"I opened the mailbox, pulled out the mail, and was about to make a dash for the house when I saw what was on the bottom, under the letters: a Burpee seed catalog.

"On the front were bright zinnias. I turned it over. On the back were huge tomatoes.

"For a few moments I was oblivious to the cold, delivered from it. I leafed through the catalog, tasting corn and cucumbers, smelling roses. I saw the freshly plowed

earth, smelled it, let it run through my fingers.

"For those brief moments, I was living in the springtime and summer, winter past.

"Then the cold penetrated to my bones and I ran back to the house.

"When the door was closed behind me, and I was getting warm again, I thought how my moments at the mailbox were like our experience as Christians.

"We feel the cold, along with those who do not share our hope. The biting wind penetrates us as them.

"F. Scott Fitzgerald, writer of the twenties, who coined the phrase, 'the Jazz Age,' spoke of the end that was 'desolate and unkind, to turn the calendar at June and find December on the next leaf.' We have had this same desolate feeling, many of us.

"But in our cold times, we have a seed catalog. We open it and smell the promised spring, eternal spring. **And the first fruit that settles our hope is Jesus Christ, Who was raised from death and cold earth to glory eternal.**" HALLELUJAH!

Bible Rated As More Popular Than Sex Or Diets

The best-selling book of the year 1973 was not a sex book. It was not a diet book. It was a Bible: The Living Bible to be exact. Although sales records indicate the book buying public bought millions of diet and sex books, the Living Bible was again the No. 1 hard-back best seller. Dr. Atkins' diet book and The Joys of Sex ran a poor second and third place.

This is the second year running that The Living Bible has soared into the rarified number one best seller slot.

"One million copies were sold in October, another million went out in November, and half a million by the end of December", according to Dr. Kenneth Taylor, president of Tyndale House,

publisher of The Living Bible. Seven million copies were sold during 1973.

The total Living Bible sales adds up to a staggering 13½ million volumes since it was first published in late 1971, said Dr. Taylor.

The book's popularity stems, in part, from the fact that it is written in easily understandable contemporary language.

"The average person's need to understand the Bible has contributed to the phenomenal sale of The Living Bible," observed Dr. Taylor. "The fact that it's published at this time answers that need and insures continued public acceptance by all faiths."

Besides, more than 13 million people must be right.

THE HIGH COST OF DYING

While most of us who read these columns have been caught up into an inflationary spiral of the cost of living that seems to grow unabated, there is another problem that should be considered before it becomes a burden to the heirs and the bereaved when death comes.

The tendency of grief-stricken relatives to become overwhelmed with a sense of love and loss (or perhaps sometimes remorse and regret) is familiar to every clergyman who has been called in to assist in funeral arrangements.

How much more realistic and helpful it would be if the Christian, at some quiet period of life, would sit down and plan the service of triumph that a funeral could be. This should involve a visit to one of the Funeral Directors who will be considerate and careful in helping to make arrangements in keeping with faith, desire and income. It is this writer's experience that the majority of Funeral Directors are among the most sympathetic and helpful of professional men. And we know of several who are committed Christians.

Additional costs should be considered. Some flowers make a thoughtful, loving display. But often many of the floral tributes might better become a living memorial in Scriptures, Institutions or service in the Kingdom of God. (O.B.C. receives many gifts through the Memorial Gift Plan, from dear friends who wish to remember and honor a loved one or friend this way.) We can find ways to honor and serve the Lord, even in death, if so requested.

The whole idea is summed up in the wonderful foresight of David, as reported in 1 Chronicles 22:5, "... the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: **I will therefore now make preparation for it. So David prepared abundantly before his death.**"

Addendum: Since the above was written, a fine article in the Toronto Star deals with this same, very timely topic.

The Star emphasis (under the title "Cost of Dying Shows Life Worth Living") is on the trend towards simplicity, particularly with the aid of the Toronto Memorial Society.

The writer mentions that while "living costs rose 11.9% in one year, the cost of a funeral rose 14% in the same period."

Most Funeral Directors are very concerned over people's tendency to overspend, the Star reports the Executive Director of the Board of Administration under the Funeral Directors Act having

Bishop Festo Kivengere is an evangelist who has preached to his own black and white brethren of Africa and North America. Read this thrilling testimony.



THE SPINNING TOP

by Festo Kivengere

At the age of nineteen I considered ending my life. Not because I wasn't doing a good job, not because I didn't have health and friends, but somehow everything I put my hands on lacked meaningfulness. There was a kind of hollowness in the things I did. I was what you call an "agnostic" that wouldn't try to prove God, so my life was like a spinning top.

I worked, I played, I worked. The cycle went round, and the more humdrum it became, the speedier it got—spinning like a top. You know the problem of a spinning top—it has a big head and a very thin base. It can't stand up unless it's spinning. My life was exactly like that.

More speed to keep from toppling over! And of course spinning is not living because life must have a direction. A top just spins around itself—that's all. My life was like that: just running faster and faster, thinking that the faster I ran the more lively it would become. How wrong! A directionless life is very difficult to live.

I had met a lot of churchianity and religiosity, but I hadn't met Jesus. Because I hadn't met Him, religion became empty,

said. And since most funeral arrangements are made within 24 hours of death, the most intense period of emotional stress, people are not able, usually, to think, plan and decide as carefully as under less pressure.

The article encourages people to get prices and information in advance, then make plans and put them in writing, so that survivors can say, "This is what was wanted. It was planned this way."

Good advice.

churchianity just a tradition which became boring, so at the age of eighteen I gave it up.

However, because Jesus is the Way of Life, He knew that this young African teacher desperately needed direction, and He met me one Sunday afternoon.

I was riding a bicycle coming from a drinking party, because that is how I spent my Sundays, and I met a friend who stopped me on the road. We taught in the same school and I knew he had the same hang-ups as I. But this day he looked me square in the face and said, "Festo, a few hours ago Jesus Christ became a living reality to me." That fellow had never spoken like that before. And immediately he began asking forgiveness for a number of things which had happened between us. This was not just religious talk! This fellow was real and down to the roots. That was what I needed all along. He said, "Festo, I shall never live like that any more. Jesus Christ has given me a new way of living." And I could see it written on his face. He left me and went.

I felt like a shadow for I had seen in my friend the reality I had missed continually. In my bedroom alone that day I prayed, "God! If you happen to be there . . . If you can do something about me, then do it. If I'm too far gone, all right!" God can't deal with a mask and He is not scared when we speak angrily. He had a great heart of love for this young African with his empty spinning life. That day He smashed my heart open and introduced me to the living reality of Jesus Christ Who entered in. My top stopped spinning and He gave me direction that has lasted until today.

(African Enterprise "Outlook".)

A Sad Postscript: On April 24, a special message was wired to the news services from Kampala, the capital of Uganda. It has been estimated that 80,000 people have been slain during the two year reign of terror of president Idi Amin. Among the rest of the heart rending news was this paragraph:

"Consult with us before making public statements of a defamatory nature against our church," said Bishop Festo Kivengere, a protestant clergyman in Kigizi, when Amin criticized the church. He disappeared three days later.

We pass this news on with aching hearts, but realizing afresh that God is the ultimate Victor.

LATER NEWS: Festo is safe Praise the Lord!



Warren Adams, Chairman, Department of Music, O.B.C. welcomes the Hall/Smith artists

CULTURAL ENRICHMENT

Does that title sound either pedantic or unspiritual? It should not, and indeed need not, for the balanced, wholesome life that the Lord Jesus Christ promised would be abundant.

The social development of our students (and faculty and friends) is an important phase of O.B.C. programming. And while it takes many forms, perhaps the most satisfying is the sound of music, that universal voice that needs no language.



Tedd Smith, pianist, Billy Graham Team

Each year at O.B.C. music in recitals, special events and outreach ministry plays its part in development, delightful entertainment, and the pure, simple presentation of the Gospel.

And every year, Christian musicians, artists in their field, are invited to share their talents in this enrichment programme.

This year, an old friend and a new one made the Music Artist Series particularly delightful.

Coming back home to Toronto and to his many friends, was Tedd Smith, longtime pianist for the Billy Graham Crusades. His piano artistry, linked with Christian commitment and devotion, brought fresh melody to many hearts.

Mr. Smith was also accompanist for



Myrtle Hall, Soprano soloist

Miss Myrtle Hall soprano soloist, who sang into our hearts.

These two Christian musicians brought spiritual melody, cultural enrichment, and shared in the type of happy Ontario Bible College experience that has meant so much to so many of God's people.

We hope you were there. Watch for future announcements.

"VICTORY OR DEFEAT, I HAVE DONE MY BEST"

The speaker of those words looked at the T.V. camera and snapped smartly to a salute. His clothes were bagged and ragged. Around him, grinning fatuously, were smartly dressed reporters and fellow countrymen, who looked more than slightly bemused at this anachronism of loyalty, courage and single-minded devotion.

Lieut. Hiroo Onoda, a World War II Japanese officer had received an order 29 years ago: stay on Lubang Island, Philippines, at all costs. And he had obeyed. His compatriots had died or disappeared.

But "I had not received the order to surrender," he said as a simple explanation of 3 decades of jungle suffering and privation.

"I am a soldier," he said when finally his commanding officer posted an order that he would find near his jungle hideout.

I say Lieut. Hiroo Onoda is an anachronistic, for his is not the spirit of the times. Nor is it the spirit evident today, of those who have been given orders to obey; who are called to be good soldiers of Jesus Christ; to whom the words "sacrifice" and "obedience" are alien, strange.

God still calls His people to rugged, selfless, obedient service. Shall it be said of us, as Malachi had to say of Israel, and as paraphrased in the Living Bible: "**You say, oh it is too difficult to serve the Lord . . . and you turn up your noses at the rules He has given you to obey . . . you haven't taken seriously the things that are most important to me.**" (Mal. 1:13; 2:2)?

"I am a soldier."



Myrtle Hall and Tedd Smith in thrilling concert



A PASSION FOR Souls



by Rowland V. Bingham

"I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh."—Rom. 9:1-3, R.V.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."—Rom. 10:1.

"Phil, I have a concern for your soul!" A big, stalwart young blacksmith felt a warm hand laid on his brawny arm, and looking around met the gaze of his working chum.

There was not much of a sermon in that simple sentence. But the earnest voice and the brimming eyes and that manifest concern for his soul pointed an arrow of conviction which gave that young blacksmith no rest until he became concerned about his own soul, and ere long was found among the penitents at the feet of the Mighty Saviour.

The change wrought in the life of that young fellow working in the village smithy has affected the career of tens of thousands of others, for he has long since been known as one of the most fruitful evangelistic pastors on this continent, P. W. Philpott, formerly the beloved minister of the great Moody Church in Chicago, and of The Philpott Memorial Church, Hamilton, Ontario.

It is of that "concern" for the souls of men, that brought tears to the eyes of that young blacksmith for his workmate, that Paul speaks. It is that deep heart interest in the salvation of others that Paul here asserts is his.

That the Apostle should find it necessary to make affirmation by the most sacred things known to man in order that his word might be believed, as he declared his spiritual experience, certainly reveals the fact that the inward condition of the soul claimed by him was so unusual as to make a special demand upon credulity as he testified concerning it. And yet, perhaps, not one in ten thousand Christians today can lay claim to a similar state and find their testimony accepted. *The experience is so rare.* So few manifest even an approximate measure to the standard. The Apostle really had a passion for souls. This was the secret of his fruitfulness and widespread influence. While other experiences in Christian life are being sought would it not be well to seek to emulate the Apostle in this? Four associated conditions were manifest in the life of the Apostle of which we must be partakers if we are to have fellowship with him in his fruitfulness, blessing and reward.

I—A REVELATION OF THE CONDITION OF LOST SOULS.

To the Apostle the future held one great verity which all men must face—the judgment seat; one experience through which all men must pass—the resurrection, either to life or to condemnation; a destiny toward which all things were moving—the great eternity. To him, as he viewed the future, every soul of man working ill could meet with nothing else but "wrath and indignation, tribulation and anguish". As he contemplated this he exclaimed, "It is a fearful thing to fall into the hands of the living God." In view of this he writes elsewhere, "knowing the terror of the Lord, we persuade men". So vivid was this consciousness that, as he reasoned concerning it, even men like the godless ruler Felix were made at times to tremble. So intense was his zeal on this account that he was thought to be beside himself.

Today this consciousness seems to have almost died out. The natural eye cannot see souls. The ethical veil of society, the cloak of self-righteousness, or the thin veneer of legal morals are impenetrable to the natural sight, and when accompanied with the rosy flush of youth, the glitter of prosperity and the joys of home and social life, it is hard to realize that in the midst of all these are *lost souls*. **Christians, as a whole, do not act as though they believed that anybody was lost.**

Evangelist Billy Sunday tells the following instance which emphasizes this point:

I will never, as long as I live, forget a scene I witnessed. I left the tent where we were holding meetings down in Paris, Illi-

nois, one night, and among the number who left last was a young man to whom, by his fine looks, I was especially attracted. I walked down the street with him and put to him the invariable question, "Are you a Christian?"

He said, "No, sir, I am not."

Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When we were about to separate I said to him, "Are your father and mother alive?"

"Both alive," said he.

"Is your father a Christian?"

"Don't know; he's been a steward in the church for several years."

"Is your mother a Christian?"

"Don't know; she's been superintendent of the Sabbath school of the same church for some time."

"Have you a sister?"

"Yes, sir."

"Is she a Christian?"

"Don't know; she has the primary department in the Sabbath school."

"Do your father and mother ever ask the blessing at the table?"

"No, sir."

"Did your father, mother or sister ever ask you to be a Christian?"

"Mr. Sunday, as long as I can remember, my father, mother or sister have never said a word to me about my soul. *Do you believe they think that I am lost?*"

I could not answer such arguments. Though it is some years since I heard this, I can hear his words still ringing in my ears, "Do you believe they think I am lost?"

Could not many of our loved ones, our neighbours, take up this cry against us today, and as the Church's mission in the world is considered, would not the same cry be re-echoed from millions of perishing souls in heathen darkness, bursting forth in one great wail, "*Do they act as though they think we are lost?*"

It was Amy Carmichael, of India, who tells the following dream, forced upon her by the meditation on the condition of things around her. She writes:

"The tom-toms thumped straight on all night, and the darkness shuddered around me as a living, feeling thing. I could not go to sleep, so lay awake and looked; and I saw, as it seemed, this:

"That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom; only cloud shapes, black and furiously coiled, and great shadow-shrouded hollows and unfathomable depths. Back I drew, dizzy at the depth.

"Then I saw forms of people moving single file along the grass. They were mak-

continued on page 14

ing for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw she was blind. She lifted her foot for the next step—it trod air. She was over, and the children with her.

"Oh, the cry as they went over!

"Then I saw more streams of people flowing from all quarters. All were blind, stone blind; all made straight for the precipice's edge.

"Then I wondered, with a wonder that was simply agony, why no one stopped them at the edge. Then I saw that along the edge were sentries at intervals; but the intervals were far too great; there were wide, unguarded gaps between, and through these gaps the people fell in their blindness, quite unwarned; and the green grass seemed blood-red to me, and the great gulf yawned like the mouth of hell.

"Then I saw, like a little picture of peace, a group of people under some trees, with their backs turned toward the gulf. *They were making daisy chains.* Sometimes when a piercing shriek cut the quiet air and reached them it disturbed them, and they thought it rather a vulgar noise. If one of their number started up and wanted to go and do something to help, then all the others would pull that one down. 'Why should you get so excited about it? You must wait for a definite call to go. *You have not finished your daisy chain yet.* It would be really selfish,' they said, 'to leave us to finish the work alone.'

"Then came another sound like the pain of a million broken hearts wrung out in one full drop, one sob, and a horror of great darkness was upon me, for I knew what it was—the cry of blood.

"Then thundered a voice, the voice of the Lord: '*And He said, What hast thou done? The voice of thy brother's blood crieth unto Me from the ground.*' "

May God give us such a revelation of things that we shall no longer play with this solemn question.

II—A SENSE OF THE URGENCY OF THE NEED, COMBINED WITH A CONSCIOUSNESS OF PERSONAL RESPONSIBILITY

To the Apostle the claims of the lost were personal and obligatory. Night and day he laboured and exhorted others to be instant in season and out of season, that he might be clear of the blood of souls. He not only pointed out that men would perish who neglected so great salvation for themselves, but *he equally believed that men were guilty of soul-murder who neglected the salvation of others.* Moreover, so



urgent was the need that lost time to him meant not only lost opportunities but lost souls. Would that this might dawn upon us today. Delay in meeting the need affects the destiny of millions.

"A hundred thousand souls a day,

Are passing one by one away,

In Christless guilt and gloom;

O Church of Christ what wilt thou say,

When in the awful judgment day

They charge thee with their doom?"

Mrs. Howard Taylor tells the following little personal experience which vividly illustrates this:

"Never, never shall I forget one day, far away in the heart of China, being sent for, to go to a woman who had taken opium to commit suicide. I went as quickly as possible. But, though I did not lose a moment, the place was some miles from the city, and we were a long time in reaching it. At length we entered the house, a fine mansion belonging to a wealthy family. They hurried me with great anxiety through one guest-hall and another, into the women's courtyard at the back of the house. Beautiful buildings surrounded it. In the sunshine on the flags in the courtyard they had laid a heap of Chinese bedding, and there the woman was lying. I prepared my medicines quickly, and got ready all I needed, and then knelt down by her side to see what condition she was in. She was covered with a wadded silken coverlet; her face was hidden from view. Her three little children were crying and sobbing around her, and all the women of the household looking on in great anxiety. Quietly I drew the covering from her face and the sunshine fell upon it—such a young, beautiful face, with large dark eyes, wide open, looking straight up into that blue sky. Masses of black hair fell about her on the ground. I took her hand—but it was cold. A little tinge of colour was still on her lips, but the heart had ceased to beat. Too late—too late! She was gone beyond our reach.

"Kneeling there I was stricken with silence until the women came around me and began to clamour for me to give her medicine quickly. 'Oh,' they said, 'make haste, make haste! Do not lose any time. What are you waiting for?' At last I managed to make them hear, and I said, 'Cannot you see she is gone? She is dead.'

'Yes,' they cried, 'oh yes; she died just as you came into the house, only a moment ago. But she has not gone very far. Her soul is not out of reach yet, and you can bring her back. We know that you can bring her back if you only will. Oh, make haste!' And for a long, long while I could not convince them that I could not bring back that soul. *Oh, friends, we cannot bring them back.* They are passing out beyond our reach every moment of the day and night, multitudes who have never heard His precious Name. There is not 'much more' time to lose. And our opportunities, too, are passing. God help us, every one, to do without delay, to do quickly what He would have us do."

We may as well face it again—lost time means lost souls.

Mr. Wolf, a missionary from Foo-chow, tells a very sad story about a Chinese who one day knocked at his study door. He was asked what he wanted. In earnest tones he said, "I have come from such a place (naming it) and I want you to send someone to my village to teach us about Christ." The missionary was unable to grant his request. Again he entreated, but sad as it was, he had to send him away with "No" for his answer.

In two weeks more he came back with three other men and renewed his petition. His earnestness and perseverance touched the heart of the missionary, and he discussed the matter with his colleagues, but they saw no way to grant his petition. At the end of three weeks, the man came the third time, with four or five others, and again begged for a Christian teacher, and again received the same reply, "We cannot send you one, but we advise you to go home and pray together." The poor disappointed man gave up in despair, and three days later the tidings came that he had put an end to his life because the missionaries could send them no teacher to guide them to Christ.

And with all this view of the urgency of the need the Apostle was constrained to his work by a sense of personal responsibility. "I am debtor," he cries, "both to the Jew and to the barbarian." From house to house he had gone, testifying to all repentance toward God and faith toward our Lord Jesus Christ. Only thus could he say,

"I am pure from the blood of all men" (Acts 20:26). Night and day with tears he admonished them and begged his followers to be instant in season and out of season. Are we free from a like obligation? Shall we again insult God with the guilty question, "Am I my brother's keeper?" Be sure, if we neglect our solemn responsibility, the voice of our brother's blood will rise up before Him to condemn us. "Deliver them that are drawn away unto death" is the divine injunction. And the sacred writer continues, "If thou sayest, Behold, we knew not this." (Prov. 24:12), the excuse of ignorance will be of little avail when God renders to every man according to his work.

III—A DIVINE LOVE FOR SOULS.

Natural sympathy and emotion can be stirred by physical suffering and need, but only through the endowment of divine love can we be touched by the condition of perishing souls. We repeat, the natural eye does not see souls. Only by spiritual illumination can we really have this, and only by divine grace can we love souls. Beauty of face and form has its attraction for natural affection, but only the love of Christ can constrain us to yearn after the unlovely, the poor, the base and sin-cursed. Divinity itself is needed in order to return love for hatred and kindness for malice.

In our text Paul is praying with all the warmth and interest of his soul, but for whom? It was on behalf of those who, from the time that he first confessed his new-found faith, had not ceased to dog his steps, and to stir up against him persecution everywhere he went. They were the embodiment of malice and hatred toward him.

In telling the story of his sufferings with what pathos he refers to the part played by those for whom he now prays. "Of the Jew," he says, "five times received I forty stripes save one." And as he recounts the constant dangers to which he has been exposed he could not omit the fact that he was in constant perils from his own countrymen. And yet it was for these men that the Apostle could well-nigh give up the thought of eternal joy if he might but win them to Christ. This is not sentiment, nor the expression of natural zeal. This is love, the love of Christ.

IV—SOUL TRAVAIL.

This word which, in the physical realm, conjures up the most excruciating agony, is used in a spiritual sense again and again in Scripture. As we gaze upon our crucified Lord, suffering the agony of the penalty of sins committed in all ages, drinking the bit-

ter cup to its dregs and at last crying out with broken heart at the hiding of His Father's face, all that He might save a perishing world, we are told that this was "travail of soul." Our text reveals a similar state in the inward experience of the Apostle. It is the expression of heart agony for the regeneration of sin-cursed men.

Soul travail ever finds expression in a two-fold way:

1. **It Leads to Intercession.** Away back in the Old Testament times we find its highest expression as Abraham stood before God and pleaded for those upon whom destruction was so soon to fall in the wicked cities of Sodom and Gomorrah. Again it is manifest in that most touching scene in the life of Moses, where, as he pleads for a stiff-necked and rebellious race, he begs of God grace on their behalf, and with the same spirit seen in the Apostle Paul, actually asks that his name be blotted out of the Book of Life rather than that Israel be cursed. In later days we can trace the birth of every revival to the trailing of soul of some man or woman of God. Who could read without emotion the story of Brainerd's agonizing prayers on behalf of his Indians, who with stolid indifference and with cruel hatred resisted his loving endeavours to save them. Forgetting his own physical sufferings, in his intense anxiety for souls, he was found at times on his knees in the snow with his feet in a hollow log to keep them from freezing, and yet continuing there sometimes for hours in that wonderful intercession that characterized his ministry. What wonder that the Spirit was at last outpoured, and with such conviction of sin that his beloved Indians were lying on their faces all over the place of meeting, crying out for God to have mercy upon them. Need we marvel when we read that, on leaving his tribe later to go to others still in need, when Brainerd asked the young converts to pray for him, they promised that as soon as he was gone that afternoon they would begin their petitions on his behalf. And might not our lukewarmness be reproved as the record continues to tell how that little company of Indians came out of the meeting at last to find that the morning was breaking? They had continued all night in intercession, utterly oblivious to the passing of time.

2. **It Inspires to Individual Effort.** Not on Apostles alone fell the burden of responsibility for souls. Deacons like Stephen and Philip exercised themselves for the salvation of souls as much as the apostolic twelve, and humble lay workers like Aquila and Priscilla moved here and there having ever uppermost in their

thoughts the salvation of the lost.

Dr. Broughton tells the following story, which illustrates the lack of this sense in the ordinary church. He says:

We cannot really get a sense of the value of souls and of the need without putting forth efforts for their salvation. That this burden is little felt today is the reason for the lack of this ministry.

A friend of mine in New York, who is pastor of a large Presbyterian Church, told me this little experience.

He said he became very much exercised on the subject of the salvation of his people. He said he had gone on for over a year and had seen practically nobody saved. One night he called his elders to meet him in the church and they prayed together, and finally he said: "Brethren, I have a proposition to make to you. I wish to resign the pastorship of this church because I do not believe God wants me to stay here. I am not having any souls saved."

"Oh," said one of the deacons, "we are greatly edified."

"Edified for what?" he asked. "You have been coming to me with such soothing compliments as that, and yet I don't see for what you have been edified. Now, brethren, unless God gives us some souls here very soon I am going to resign the pastorship of this church. And I want to say something to you also. You are the elders of this church, and I am going to start with you. Brother," turning to one, "do you believe that through you a soul was ever saved?" And the elder replied, "No, pastor."

"Do you?" to another.

"No, pastor."

"No, pastor." And so all along the line.

"Now, brethren," he said, "I want to make this proposition to you, that unless God gives this church souls in the near future, you will resign also as the elders of this church."

"We are getting along very well," they said.

"No, we are not getting along at all," he replied.

Finally they all knelt down and prayed together, and in that prayer a covenant was made that they would resign if the Lord did not give souls in the near future. They went to their homes: it was Saturday night. Monday morning the elder, first questioned by the pastor as to having been instrumental in soul-saving, went into his store. The first man he met was his confidential clerk. He took him into his office, shut the door behind him, and said, "Bob, I have been good to you, haven't I?"

continued on page 16

"Yes, sir, you have."

"Well, Bob, you have been with me for fifteen years. I am an elder in the church that you attend when you go anywhere. But you are not a Christian, and I know it, and have known it all the while, and yet I have never spoken a word to you about salvation personally. But Bob, my soul is on fire now, and I want us to get down here in this room and give ourselves, both of us, to Christ. I will give myself to Him for greater consecration; you give yourself to Him for salvation."

"Yes, sir; I will only be too glad to do it," and down they got. That soul was saved. The elder called in another and another, and another, and that one day he led eleven men to Christ. The first Sunday thirty-odd men were received into that church upon profession of faith, every one of them led to Jesus Christ by an official in that church who had up to that time never led a soul to Christ.

And is this story true of one church alone? Has it not a wider application than New York City? The Holy Spirit is surely inspiring the Church to this activity if only she were obedient. Is it a harsh judgment to say that His convictions are being stifled and that people will not be moved by the power of the Spirit of God?

S. D. Gordon presses home this thought in a little instance in his "Quiet Talks on Power". He says:

A prominent clergyman in New England tells this experience of his. In the course of his pastoral work he was called to conduct the funeral service of a young woman who had died quite unexpectedly. As he entered the house he met the minister in charge of the mission church where the family attended and asked him, "Was Mary a Christian?" To his surprise a pained look came into the young man's face as he replied, "Three weeks ago I had a strong impulse to speak to her, but I did not; and I do not know." A moment later he met the girl's Sunday School teacher and asked her the same question. Quickly the tears came, as she said, "Two weeks ago, doctor, a voice seemed to say to me, 'Speak to Mary,' and I knew what it meant, and I intended to, but I did not, and I do not know." Deeply moved by these unexpected answers, a few minutes later he met the girl's mother, and thinking doubtless to give her an opportunity to speak a word that would bring comfort to her own heart, he said quietly, "Mary was a Christian girl?" The tears came quick and hot to the mother's eyes as she sobbed out, "One week ago a voice came to me saying, 'Speak to Mary' and I thought of it, but I did not do it at the time, and you know

how unexpectedly she went away, and I do not know."

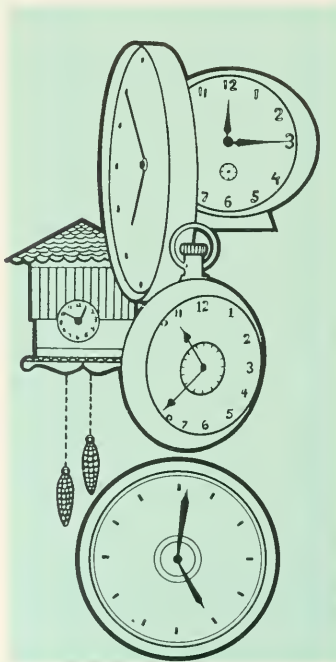
Well, please understand me, I am not saying a word about that girl. I do not know anything to say. I would hope much and can understand that there is ground for hope. But this is what I say: *How pathetic beyond expression, that the Spirit tried to get the use of the lips of three persons, a pastor, a teacher, aye, a mother, to speak the word that evidently He longed to have spoken to her, and He could not.*"

Have we enough love for souls to lead us to personal work on their behalf?

Does the Holy Spirit find a responsive and obedient instrument in us?

Shall we not on our faces before God ask Him to give us such a revelation of the condition of the lost, such a sense of the urgency of their need and our personal responsibility, and such an infusion of the divine love, that we shall travail for souls and go forth aflame with divine compassion to win them to Christ?

This article was first published by Dr. Bingham, founder of the Sudan Interior Mission, and General Director of that great work. Long since out of print, we are happy to reintroduce its vital message to our readers.



Tempus fugit! Time passes rapidly. Eternity lies ahead. Are we ready?

LAUSANNE



INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION 16-25 JULY 1974

CONGRESS PROGRAM HAS SINGLE GOAL

"Let the Earth Hear His Voice" is the theme of the International Congress on World Evangelization, and its entire program is aimed at this one goal.

From beginning to end, the events on the meeting's schedule are intended to help Christians get the message of salvation in Jesus Christ to every inhabitant of the globe. More directly, the sessions will help each of the 2,700 participants discover his place in a strategy to "let the earth hear His voice" in this generation.

Why not covenant to pray for this unique, evangelical venture?

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O.B.C. needs a strong, healthy man to serve on our building maintenance staff.

If you would like to serve the Lord;
If you would like to serve the Lord in a long established (80 years) Christian institution;

If you would like to serve the Lord and feel O.B.C. might be the place;
why not write or phone and let us talk and pray about it?

Mr. A. E. Davidson
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16 Spadina Road
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A COLUMN OF TRIVIA

Perhaps our readers should sit at the Editor's desk for a day, to read, review (and often reject) the material that flows in from a hundred sources.

Some of it is profound and usable. Some of it is challenging and adapted for your delectation and benefit. Most of what we publish, we trust, is of blessing to the majority.

But often we scan material that provokes gales of laughter, smiles of incredulity or this snide comment.

HOW RIDICULOUS CAN WE GET?

I.

From Phoenix, Ariz. came the earth shaking news that Christians there are pushing to revive the custom of USING PRETZELS TO REMIND PEOPLE OF THEIR RESPONSIBILITIES TOWARD GOD—ESPECIALLY IN THE PRE-EASTER SEASON OF LENT!

Can you believe PRETZELS FOR GOD as the title of a "Christian" movement that seeks to make the lowly pretzel (and up to now the companion to a stein of beer) a part of the 40 day period of penitence and spiritual renewal?

Did you know that the pretzel was first designed by a priest in the 5th century as arms shaped in dough as though crossed in prayer? So now the Pretzelites pray: "Grant us, we pray, that we too may be reminded by the daily sight of these pretzels to observe the holy season of Lent with true devotion and great spiritual fruit." I kid you not—this is done in all seriousness, pathetic and shallow though it be.

Now if someone will only come up with an idea for the hot cross bun . . . !

II.

It was after midnight. The ambulance with lights flashing pulled up in front of an apartment. Carefully, tenderly the 6-month old patient was carried down 3 flights of stairs by two uniformed attendants.

"Looks to me," said one, "like an intensive care unit case." He turned to the worried looking woman who had called him, adding with a sympathetic tone, "visiting hours are from 9 to 6."

The patient? A pampered philodendron plant with root disease! (It recovered, if they are consumed with interest.) The owners (they signed themselves as "parents," although they are a childless couple) had

talked to it in the new concept of plant responses; they dipped cotton covered toothpicks in Scotch whiskey and sponged its leaves; even a sun lamp and fresh fertilizer were unavailing. So Mother Nature Hospital was called as a last resort.

Plant parenthood can even secure a vegetative version of Blue Cross for plants. Or "plantochondriacs" can pay \$35 or more a year for regular sessions of care and feeding of an indoor garden.

But the classic in this notable trivia is

when a New York housewife used the last half gallon of gas in the family car to rush her ailing plant to the nearest Cactus Clinic.

"It has stopped growing" she wailed, "and the leaves keep falling off. I've tried everything from playing Mozart to it to using peat moss. What am I doing wrong?"

The resident physician perfunctorily examined the patient. Then, "Nothing Madam. It's a plastic plant!"

III.

A restaurant that caters to dogs only, provides meals that have the same cost range as food consumed by their owners in neighbouring eateries.

Some owners provide special diet lists for their pets—and of course pay more for the extra service. But when a small poodle can delicately down a meal that would feed a family in Africa, or whose cost would provide nourishment for a month for a child suffering malnutrition, then the only conclusion is that our supposed wonderful civilization has indeed gone to the dogs.

IV.

When 260 publishers of the Association of American Publishers call for a repeal of all laws prohibiting the sale, exhibition or distribution of sexually explicit (pornographic) printed material to adults, they should base the call on good and sound reasoning and facts.

Instead, they endorse a report that found "no evidence to date that exposure to explicit sexual materials plays a significant role in the causation of delinquent or criminal behaviour among youth or adults." (President's Commission on Obscenity & Pornography, 1970).

No evidence? With more than a 50%

increase in reported rapes and sexual attacks in the last few years? And the unreported attacks would doubtless send the percentage much, much higher. With the increase in births out of wedlock (illegitimacy as a word is being phased out to remove unwarranted stigma from hapless children), despite availability of contraceptive devices. With permissiveness, acceptable homosexuality and many forms of moral degeneracy evident in life, on films, in marital breakdown—what more evidence would the commission or the A.A.P. want?

V.

The last trivia note is something we will deal with in a subsequent issue of the Recorder. And that will not be trivial!

But in a magazine we respect there was an article dealing with the activities of a wife/husband team of Christian workers. The man was identified as the "CHAIRMAN" of a certain committee, while his wife was identified as the "CHAIRPERSON" of another committee.

Now in this day of equality emphasis, perhaps a female leader of a committee need not be designated as "CHAIRMAN", although the human genus has long been designated as man, irrespective of the male or female specie.

But "CHAIRPERSON"? A rather neutral name and definitely unacceptable to liberated woman. So why not "CHAIRWOMAN"? Or "CHAIRLADY"? (Or is that too close to the humble and menial "charlady"? Let's come up with something different, if we must. But let it have dignity and personality and meaning.

(Thank you, ladies, for your applause!)

Well, there is our trivia for this issue. Perhaps most of it will indicate to you, as it does to us, that there is still much to smile at and laugh over, in the news.

And there is the heart-rending realization that in so many areas we are missing the dignity and the standards of the sons of God. And that is never trivial.

MEMORIAL GIFT PLAN

O.B.C. has a Memorial Gift Plan that honours friends, loved ones, and perpetuates their memories in the work of the Lord. Write for information.

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FOUR SCORE YEARS



1974

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ALWAYS A MINER! This could be the title if anyone ever writes the biography of John Honeyman, who retires this year after more than 20 years combined teaching at O.B.C. (first in London, then in Toronto).

John was born into a miner's family in Scotland, and followed his father down into the mines while still a youth. There, in the bowels of the earth, he brought out that "black gold" that kept Scotland's industrial fires burning.

But he didn't stay down long—what good Scotsman does! But at an age when others are well established, Mr. Honeyman was back at school with his eye on the Presbyterian ministry. Here he was a miner again, seeking nuggets in the Word of God, particularly through a new-found proficiency in the ancient Greek language.

It was while he was pastor in Strathroy, that he was invited to "share the wealth" of the Greek New Testament with Bible College students in London, and apart from an interregnum when he first moved to Toronto, he has been mining those nuggets ever since.

Apart from teaching Greek, John has been Registrar, taught evening school and maintained a pastoral ministry—the latter is something he will continue in his retirement.

At the end of April, Mr. and Mrs. Honeyman returned to Scotland for a visit to home and heather. The O.B.C. family wishes for them, joy and ease in retirement, and continuing "good mining" as they go on in His service. From that, there is no retirement.



The new Bibles that don't look much like Bibles: They're made of denim, feature photos . . . and appeal to youth.

You Can't Always Tell A Bible By It's Cover

By Clarence E. Duncan

People used to buy the Bible in record numbers just because they thought every home ought to have one. Today the best seller is still the Bible, but it's because more people than ever are reading and studying it—especially the young.

A lot of things have been done to improve circulation, from cloaking the Good Book in blue denim to selling it in a variety of flavors—strawberry, licorice, vanilla, etc.—all aimed at reaching the contemporary youth. But the biggest boost has been the by-product of making the Bible easier to understand and to read. In the long run this has attracted by far the largest number of young readers.

Of course, that's what William Tyndale had in mind when he brought out the first printed English New Testament—to make it available to the folks who weren't able to read it. So it's really no coincidence that the fastest selling Bible on the market today—"The Living Bible"—is published by a company called Tyndale House, which recently ran its 12-millionth copy off the

press.

Thus, while the Thomas Nelson Co. has as its slogan "Nelson Bibles are bound to be better," and finds blue denim its hottest cover, Tyndale House has its "Living Bible" listed in Publishers Weekly magazine as the best selling non-fiction book of 1972.

Young people continue to have a lot to do with the rise in Bible sales—up 20 per cent across the board this year. They're starting Bible study groups in ever-increasing numbers and providing the challenge to their elders to follow their lead.

"The Living Bible" is a paraphrased translation which has changed many of the conventional patterns of Bible distribution and reading. Tyndale House maintains, however, that it has taken its share of the Bible market from the mass of people who yearn to understand what the Book is saying to them.

Tyndale puts out a full paperback Bible called "The Way." Each book of this Bible is introduced with contemporary photographs of young people, coupled with relevant comments. For in-

stance, Ecclesiastes is prefaced by a photograph of a young woman standing by a souped-up Volkswagen.

New Testament versions of "The Living Bible" include one for young people called "Reach Out," and one for blacks, called "Soul Food." Each utilizes the photographs and pertinent copy which makes it a book of practical use.

The next market "The Living Bible" will try for is women. Paul Mouw, advertising manager for Tyndale, pointed out that "women control most of the money and they're interested in passing on the faith to their children."

"The Living Bible" got off to a slow start 11 years ago, with practically everybody predicting it wouldn't sell. Then Billy Graham decided to use it on his television show as a free offer. It's been going great ever since, and is a big item in J.C. Penney stores, Macy's and many other secular outlets.

Clarence E. Duncan is Promotion Director of the Southern Baptist Radio and Television Commission, and is a widely read religion writer.

A "DEAR JOHN" LETTER

Dear John the Beloved:

I have read the letter that you wrote from Patmos, and have thought how different it would be, if banished to that prison isle, instead of you, it had been me.

I'm pretty sure (since Satan knows where I'm most vulnerable), I would have been discouraged, filled with questions, doubts. It might not even cross my mind that God had plans, that somehow, some time, He would carry out. Most likely I would find a ledge where I could scan the sea, and there I'd wait for the miracle that would deliver me.

Meanwhile I'd think about the hours with Christ . . . of all the wearying miles we'd walked . . . how I had watched Him heal the sick and preach the Kingdom He had brought. I'd think about the times of fellowship and wonder . . . and how He'd nicknamed James and me "The Sons of Thunder". One night for sure I would recall: when Peter lied before the maid, and then went off to cry and only I, just one of twelve had stayed. Yes, John, your friendship with the Master was so close, so rare—when all the rest had fled, you still were there. At Calvary, just one disciple stood close by. Who? The one to whom Christ gave His mother, you!

And then, remember when you'd fished all night without a catch, and heard a man on shore say "Go on, cast your nets"? YOU recognized Christ right away! And one last glorious hour you shared: upon the mount—transfiguration day!

Now Patmos!

Did you, for even one fleeting moment ask: "Is this the end for which I've lived? Is God alive and does He care that I exist?" I know these are the thoughts I would have had, so easily do I despair—but then no doubt the difference is, you knew your Lord too well to question why He put you there.

What joy you must have known when through the stillness came the voice of One, familiar Friend: "I am the Alpha and Omega, the Beginning and the End." What wonder, what delight—to hear that voice reveal the reason for your Patmos: "John, write . . ."

So thank you, John. I trust from this I learn God's ways are not all easy to discern. And may I say I seek no greater fame, than that some day, imprisoned on a Patmos of God's will, I too shall hear Him speak my name.

Very sincerely,
Erma



through your writing

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"The Christian college is one with an explicit goal that, at some point without compulsion, the student shall find himself standing face to face with God."

Jacob E. Hershman

HONOUR FOR PROF. F. F. BRUCE

Last year, Dr. F. F. Bruce conducted our O.B.C. Academic Lecture Series, which will soon be published by Baker Book House (Oct. 1974).

Now we offer our warm congratulations to Professor F. F. Bruce, D.D., on his election as a Fellow of the British Academy. The British Academy for the promotion of historical, philosophical and philological studies, was incorporated by Royal Charter in August, 1902, and it is to literature what the Royal Society is in the world of science.

The number of Fellows is restricted to 150 and the Academy is governed by a President and a Council elected annually by the Fellows.

The British Academy publishes Proceedings, administers endowments for a number of annual lectures, and encourages archaeological and oriental research, etc. The School of Oriental Studies, now an integral part of the University of London, was largely the outcome of a scheme submitted to the Academy in 1904 by the late Professor Rhys Davids. The foundation of the British School of Archaeology in Jerusalem in 1919 was brought about by the Academy, in conjunction with the Palestine Exploration Fund.

His many friends will rejoice at yet another honour conferred upon this distinguished Scotsman, Dr. F. F. Bruce, who was described in a recent issue of Christianity Today as "the dean of evangelical biblical scholars". To us he is much more than that, for he is a dearly beloved friend and brother in Christ. We congratulate our brother.

Watch for his book.

(Advertisement)

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Alumni News

Compiled by: Ione Essery

OUR GRADS ARE PEOPLE!



Mr. Gary Wharton

O.B.C. GRAD. AN "OUTSTANDING YOUNG MAN OF AMERICA"

Gary Wharton '66 is listed in the current edition of Outstanding Young Men of America, an annual publication that identifies men between 25 and 35 years of age who have brought special recognition to their schools, companies and themselves.

Gary is corporate executive of special projects at The Zondervan Corporation (Zondervan Publishing House). Beyond his regular work, he has compiled the New Compact Topical Bible; serves on many civic and publishing committees and has earned two awards in one year in advertising and promotion.

Congratulations, Gary. May you continue to honor the Lord by life and by word, in all your work.

Get Involved!

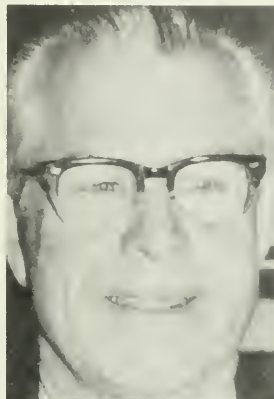
MR. STEPHEN ("STEVE") ROBINSON '38 has spent most of his post-graduate years in Ontario's northland, serving under the Presbyterian Church.

Since 1958 he has been Principal of Cecilia Jeffrey Indian Residential School, and since 1966 the Director of the Kenora Fellowship Centre that serves Indians and others in the never ending battle for "a place in the sun."

Steve loves the Lord and the Lord's Indian people, and sees hundreds of them come to the centre each year, some to stay, some to visit for varying periods. During the past year, 2500 people used the centre on an overnight or protracted stay, and enjoyed 285 services.

Besides serving at the School and the Centre, Mr. Robinson is President of Kenora Rotary; President of Gideons Kenora Camp and is an elder in the First Presbyterian Church, Kenora.

He will "retire" in a couple of years, but he only plans to change jobs! God bless you, Steve.



"MEET ME AT ALUMNI HOMECOMING" OCTOBER 18, 19, 1974

Friday, Oct. 18

- 9:00 a.m. — REGISTRATION
- 10:00 a.m. — ALUMNI CHAPEL "GOD'S FAITHFULNESS" in word and music with Marion Newby '50 and Betty Percy '35 and others.
- 11:10 a.m. — GOD'S FAITHFULNESS in classroom study
- 12:00 noon — Lunch
- 1:10 p.m. — Back To The Classroom.

- Afternoon:**
- 5:00 p.m. — Supper
 - 7:30 p.m. — More music with Marion and Betty
- Message: Dr. J. Gladstone, Yorkminster—
Park Baptist Church, Toronto
- ALUMNUS OF THE YEAR presentation

Saturday, Oct. 19

- 10:00 a.m. — Still registering
- 11:00 a.m. — Devotional Chapel: Dr. J. Gladstone
- 12:30 p.m. — O.B.C. Smorgasborg
- 3:30 p.m. — HISTORY IS HIS STORY—The Faithfulness Of God. Honouring the GOLDEN MILE CHAPTER '24

MEET YOUR FRIENDS AT HOMECOMING.
WARM YOUR HEART AT HOMECOMING.
SUPPORT YOUR ALUMNI AT HOMECOMING.

Welcome to the Alumni...

GRADUATING CLASS OF 1974



"HIS WAY IS PERFECT"

GRADUATING CLASS OFFICERS



President: Richard Bailey
 Vice President: Sylvia Pitts
 Secretary: Marilyn Scharf
 Treasurer: Glenn Duncan
 Social Rec: Beverley Petkau
 Douglas Rhude
 Class Advisor: Rev. R. C. Duez

CLASS HYMN

Arranged From Rev. 4:11

*Thou art worthy, Thou art worthy,
 Thou art worthy, O Lord;
 Thou art worthy to receive glory,
 Glory and honour and power,
 For Thou hast created, hast all things created,
 For Thou hast created all things;
 And for Thy pleasure they are created.
 Thou art worthy, O Lord.*

GRADUATES

AMY, Carolyn
 ASZBACH, David
 BAILEY, Richard
 BARNES, Lois
 BLACK, Anne
 BURT, Donna
 CRAIG, Carol
 DAVIS, Robert
 DEANS, Alex
 DICKINSON, Marilyn
 DRURY, Lloyd
 DUNCAN, Glenn
 DYCK, Sharon
 FAST, Deborah
 FERRISS, Louise
 FOREMAN, John
 FRANCIS, Marilyn
 GALLAY, Marie-France
 GILLESPIE, Ruth
 GILLESPIE, William
 GRAHAM, Jim
 GREER, Leslie
 HART, Michael
 HINCKS, Gail
 HIRONS, Paul
 JORDAN, Ruth
 KAYE, Tim
 KEEFE, Ernest
 KING, Allison
 LAMBERT, Susan

LENNY, William
 LIEW, Foo
 LONGWORTH, Harold
 McLEOD, Susan
 MILLER, Raymond
 MORTON, Larry
 NAGLE, Robert
 NAVARRO, Noemi
 NIENKIRCHEN, Charles
 O'BRIEN, Donna
 OGUTU, Andrew
 PEQUEGNAT, Dzintra
 PETKAU, Beverley
 PITTS, Sylvia
 POTZ, Janet
 RHUDE, Douglas
 RICHARDSON, Kevin
 SCHAPER, John
 SOWPEL, Ruth
 SQUIRRELL, Kenneth
 STONE, Clayton
 STRIKE, James
 THORNTON, Ronald
 THORPE, William
 THURTON, Winston
 TRACY, Kenneth
 TUGHAN, James
 VIRGIN, William
 WYSE, Marion
 YOUNG, Alexander

ON THE HOME FRONT

□REV. & MRS. ALBERT COE '50-'54 at Bethel Baptist Church, Millwood Rd., Toronto since January 1.
 □REV. CHARLES CONGRAM, B.R.E. '68 received the M.Div. degree from Knox College, May, 1973, was ordained and became pastor of St. Andrew's Presbyterian Church, Puce, Ont. on May 22, 1973.
 □REV. ARTHUR ENGLAND, '38 is Pastoral Assistant at Trinity United Church, Toronto.
 □MR. PERRY FERNS, B.R.E. '68 has been awarded a \$5,000 a year scholarship (for three years), to continue his studies in England.
 □REV. DONALD GORRIE '48 became Associate Pastor of Maple Ave., Baptist Church, Georgetown, on Jan. 1.
 □REV. LOUIS DeGROOT '38 commenced his ministry at St. Andrews Presbyterian Church, Edmonton, Alta. in March.
 □REV. & MRS. LEWIS LAKE '31 (MARGERY HOWE '31) now Visitation Director of Grace Baptist Temple, Pinellas Park, Florida.
 □REV. ALLAN MCGUIRL, B.R.E. '72, was ordained to A.G.C. ministry at Grace Community Church, St. Mary's, Ont. on Feb. 8.
 □REV. MERVIN PASTORIUS '49 was ordained at Colman Memorial Baptist Church, Roseville, Mich. on Feb. 8.
 □REV. PETER SMITH, B.Th. '65 is on the faculty of Winnipeg Bible College, teaching Journalism.
 □REV. CHESTER STEEVES '56, pastoring the Port Hawkesbury United Baptist Church in N.S.
 □REV. MAX VAGUE, B.Th. '68 (ANNE BENNETT '66) commenced his ministry at Carlsbad Union Church, California, as Minister of Evangelism, in June, assisting Rev. Barry Jones, B.Th. '64.
 □REV. GARY LANDERS '70 commenced his ministry at Central Fellowship Baptist Church, Fort George, B.C. in April.
 □MR. FOO LIEW, B.Th. '74 commenced his pastoral ministry at Mountain Gospel (A.G.C.) Church, Hamilton, Ont., in May.
 □MR. & MRS. WAYNE FARQUHAR '68 (DOROTHY '68) have been accepted as associate members of O.M.F. They will be in charge of Country Acres Home for Missionary Children, Newmarket, Ont.

ON FURLOUGH

□MISS FERNE BLAIR '47 on furlough from Malaysia (O.M.F.).

☐ MISS MABEL DAVIS '28 (W.M.S.R.B.) from Colombia, S. America in April.
☐ MR. & MRS. BASIL FREW, B.Th. '61 (LORNA MOLBERG '62) from South Africa.
☐ MR. & MRS. HAROLD HILL (BETTY FRAZER '49) from Nigeria (S.I.M.).
☐ MISS ELSIE LAVERY '48, home in Hamilton, Ont. from Nigeria (S.I.M.).
☐ MISS AUDREY LAWRENCE '56 (T.E.A.M.) from the Chad in April.
☐ MISS DORIS NESBITT '65 (S.I.M.) from Niger Republic.
☐ REV. & MRS. RUSSELL SELF '39 (ALICE GLEASON '46) serving in Asia-Pacific with United Bible Societies (C.P.F.M.B.) are in Toronto until the summer.
☐ MISS WINIFRED SIMPKINS '36 (W.M.S.R.B.) from Colombia, S. America.
☐ REV. & MRS. TERRY TIESSEN, B.Th. '64 (GAIL ROBINSON, B.Th. '64) from the Philippines (F.E.G.C.).
☐ MR. & MRS. CARL WILHELM, B.R.E. '68 (SHERRI DEMPSTER, B.R.E. '68) from Ecuador (W.R.M.F.).

TO THE FIELD

☐ MR. & MRS. JOHN ADAMS, B.Th. '73 (CAROL ANNE, B.R.E. '73) will soon be in language school in Costa Rica (W.R.M.F.).
☐ MR. & MRS. JOHN DEKKER (HELEN CLOWES '57-'59) returned to Irian Jaya in May (R.B.M.U.).
☐ DR. & MRS. KENNETH DRESSER '58 (SYLVIA '58) returned to Irian Jaya in June (T.E.A.M.).
☐ MR. & MRS. EDMUND FABIAN '64-'67 returned in April to New Guinea (W.B.T.).
☐ MR. & MRS. LES GREER, B.R.E. '74 (NORMA KIERSTEAD '58) have returned to Nigeria (S.I.M.). Les received the B.R.E. in Christian Education at O.B.C. in April during his furlough.
☐ MR. & MRS. MARSHALL LAWRENCE, B.Th. '64 (HELEN McLEOD '64) returned to New Guinea in May (W.B.T.).
☐ MR. & MRS. DEREK SMITH (ULLA TERVONEN '57) have returned to West Africa.
☐ MR. & MRS. JIM TURPIN, B.R.E. '72 (RUTH REGNAULT '69-'70) to Norway in June with Word of Life Fellowship, Inc.
☐ MR. & MRS. CARL WHITEHEAD '71-'72 to Papua, New Guinea (W.B.T.) in June.
☐ MISS DORIS WISSLER, B.R.E. '71 to Quito, Ecuador (W.R.M.F.) in April.
☐ REV. & MRS. DAVID COLE '57 (DINA REEMEYER '56) have returned to Irian Jaya (U.F.M.).

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CONTACT MELVIN L. STEINMANN, DEPT. OF STEWARDSHIP,
ONTARIO BIBLE COLLEGE

☐ MISS MARILYN BRIARD '66 returned to Zaire, Africa in May (A.I.M.).
☐ REV. & MRS. CARL DeBOER, B.Th. '67 (WILMA HEYINK, B.R.E. '65) serving with Fellowship Baptist Missions in Toyama, Japan, after completing two years language study in Tokyo.
☐ MISS PAT BURN, B.R.E. '69 returned to Africa (S.I.M.) after a short furlough.
☐ MISS KAREN KEHOE, B.R.E. '63 has returned to France under Faith Gospel Mission.
☐ MISS MARTHA BLAIR, B.Th. '63 returned to Malaysia in April (O.M.F.).

MARRIAGES

☐ MISS BETTY ROBERTS, B.R.E. '51 (on our Library staff) to MR. VICTOR E. FRANCO at Calvary Baptist Church, Burlington, Ont. on May 18. REV. JOHN W. ROBERTS '49 officiated. REV. DONALD PERKINS, B.Th. '62 assisted and MRS. DONALD PERKINS (GRACE ROBERTS, B.R.E. '61) was organist. MR. WARREN ADAMS was the soloist.
☐ MR. GEORGE BOOTH '17 to MRS. VALERIE ROBERTS at Flamboro Centre Baptist Church, Millgrove, Ont. REV. JOHN W. ROBERTS '49 officiated.
☐ MISS MARIBETH WRIGHT '69-'71 to MR. BRIAN CURRY '69-'70 in Kitchener, Ont. on Nov. 23, 1973. MISS WENDY FISHER, B.S.M. '72 was Maid of Honor and MRS. JIM TUGHAN (DONNA KAUFMAN, B.Th. '72) was Bridesmaid.
☐ MISS CAROL LECK '63 to MR. CHRIS LACHONAS in the Peoples Church, Toronto on May 3. DR. PAUL B. SMITH of-

ficiated. DR. O. J. SMITH '12, assisted. They will reside in Pasadena, Calif.

BIRTHS

☐ TO MR. & MRS. CHARLES CONGRAM, B.R.E. '68 (JAN FARQUHARSON '65-'67) a son, Derek Reade, in Windsor, Ont. on Feb. 6.
☐ TO MR. & MRS. PAUL ESTABROOKS, B.Th. '66 (DIANNE PALMER, B.R.E. '63) a chosen Filipino daughter Melinda, in Manila, Philippines.
☐ TO MR. & MRS. BASIL FREW, B.Th. '61 (LORNA MOLBERG '62) a son Paul, in Kentani, South Africa on Dec. 26, 1973.
☐ TO MR. & MRS. ED GEISSBERGER (DONNA SEYMOUR, B.R.E. '72) a son, James Andrew, in Toronto on January 24.
☐ TO MR. & MRS. DAVID GRANT (DONNA DEVLIN '72) a son, Paul David, on Feb. 6 in Toronto.
☐ TO MR. & MRS. GLEN HENDERSON '70-'71 (MAYBETH TYLER '70-'71) a daughter, Heather Ann, in Zambia, Africa on April 6. (Glen is the son of Dr. & Mrs. Alex Henderson '35, and Maybeth is the daughter of Rev. & Mrs. (Vera Bigham '37) Wm. Tyler '36).
☐ TO MR. & MRS. PETER INGLIS, B.R.E. '73 (RUTH PREST '73) a daughter, Deborah Elaine, in London, Ont. on March 29.
☐ TO MR. & MRS. ROBERT MacFARLANE, B.R.E. '69 (DOROTHY MASON, B.R.E. '68) a daughter, Sharon Margaret, on Feb. 13, in Kingston, Ont.
☐ TO MR. & MRS. HARRY OOSTHUYZEN, B.Th. '63 a daughter Elizabeth, on July 7, 1973 in Kentani, South Africa.

□To MR. & MRS. DAVID SHERBINO, B.Th. '70 (AUDREY HADDON, B.Th. '69) a son, Jonathan David, in Ottawa on Feb. 13.

□To MR. & MRS. STEPHEN SEITLER (MARJORIE BAZETT-JONES '71) a daughter, Cheryl Joy, on Feb. 9 in Geraldton, Ont.

□To MR. & MRS. PHILIP THOMPSON, B.R.E. '71 (BARBARA, B.S.M. '71) a son, Graham Philip, in Johannesburg, S. Africa on March 28.

□To MR. & MRS. FRANCIS VISCOUNT (HILARY BALLANS, B.R.E. '70) a son, Nicholas Healey, on Feb. 15, in Falls Church, Va., U.S.A.

DEATHS

□MISS ILDA BAUMAN '33 in Kitchener, Ont. April 3.

□REV. W. SHELDON DODDS '27 in Corfu, N.Y. on Nov. 27, 1973.

□MRS. IVORY JEFFREY (RUTH GOFORTH '19) in Stouffville, Ont. on Feb. 22.

□MISS A. ELIZABETH LOCKE '26 in Stouffville, Ont. on April 8.

□MRS. W. I. MORGAN (GERTRUDE BURFORD '12) in Burlington, Ont. on March 19.

□REV. NORMAN PARISH '36, founder and director of the Spanish American Inland Mission, on Feb. 17 in Guatemala, Central America.

□MRS. LESLIE WAMBOLD (HENRIETTA LEHMAN '33) in Markham, Ont. on March 21.

MISS EVA M. MCCARTHY

Memories will have to go back to 1934-43 to recall that very unusual teacher, counsellor, unofficial Dean of Women and noted speaker, Miss E. M. McCarthy. In a report at the 1935 Annual Meeting, Dr. J. McNicol said: "Miss McCarthy has given herself with untiring devotion to the interests of students, not only to the men and women in her immediate classes, but also in a special way to the whole body of women students."

In 1943, Miss McCarthy returned to Ireland to care for her aged parents. She was aboard the ill-fated S.S. Athenia when it was sunk by enemy action. Miss McCarthy was among those rescued.

About a year ago, she was told she had terminal cancer. She gave those last months to a more intensive ministry than ever. On March 20, 1974, the Lord called her to higher service. It can be said of her, as of that other servant from Bethany, "she hath done what she could" (Mark 14:8).



WHEN YOU MOVE YOU COST US MONEY!

We know that it costs you a good deal more, but when you move and DO NOT NOTIFY US, we keep on sending the Recorder to your old address. When it is returned to us, it costs us 10c each time. So then we pay to have it removed from our mailing list. Then you miss this best of reading, and write to ask why. So we pay to have you put on the computerized mailing list again.

IT WOULD BE SO MUCH MORE SIMPLE (AND A LOT LESS EXPENSIVE) IF YOU WOULD SEND US YOUR NEW ADDRESS BEFORE YOU MOVE. THEN GIVE US 6 WEEKS AND THE CHANGE IS MADE. FOR ONE SMALL COST!

Please! And send your old address when you send the new.

Thanks, Ed.

WHY NOT MAKE THIS ALUMNI YEAR?

GIDEONS LAUNCH BIBLE PROGRAM IN INDIA (EP News Service)

Gideons International of India, a branch of the American Bible-Distributing Association, has launched a program to distribute 1,850,000 Christian Bibles throughout this predominantly Hindu country in 1974. Announcement of the program was made at the fourth Annual Convention of the Indian organization held in Calcutta last January. Gideons International has distributed more than 130 million Bibles and New Testaments in forty languages to hotels, motels, hospitals and penal institutions throughout the world. The Gideons hope to distribute 15 million Bibles world-wide in 1974.



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WRITE MELVIN L. STEINMANN, DEPT. OF STEWARDSHIP,
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"Christian training without Christian zeal is akin to a complicated, sophisticated rocket system without fuel."

Prof. E. H. Merrill

SCHOLARSHIPS AND AWARDS, 1974

SCHOLARSHIPS:

Senior Scholarships

The John McNicol Scholarship (\$100.00)—**Shirley Unger**
The E. G. Baker Scholarship (\$250.00)—**Joan Gale**
The Merlin Grove Memorial Missionary Scholarship (\$250.00)—**John Bell**
Alumni Scholarships (\$250.00 each)—**Marilyn Beck, Dan Biggar, Lynn Smith**

Undergraduate Scholarship (\$100.00)

The F. V. Ellis Scholarship in Evangelism—**Gordon Finlay**

ACADEMIC AWARDS: (Unless otherwise noted, these awards are specially created O.B.C. Bookends)

Proficiency Award

The R. J. Koffend Graduate General Proficiency Award—**William Gillespie**

Departmental Awards

John McNicol Memorial Award in Biblical Studies—**Charles Nienkirchen**
J. B. Rhodes Memorial Award in Theology—**Larry Morton**
Percy H. Harris Memorial Award in Practical Theology—**Raymond Miller**
William R. Quinn Award in Missions—**Richard Bailey**
Lester Lankin Memorial Award in Christian Education—**Noemi Navarro**
Joseph C. Macaulay Award in Music—**Janet Potz**
Jean C. Scott Memorial Award in General Arts—**Louise Ferriss**

Bursaries For Graduating Students (\$300.00 each)

The Alloway Missionary Bursary—**Harold Longworth**
The Arthur Alloway Bursary for Advanced Studies—**Janet Potz**

General Awards

The C. J. Loney Award in Evangelism—**Stephen Bramer**
New Testament Greek Proficiency Award—**John Foreman**
Blackthorn Award (\$50.00 Bookstore Voucher)—**Gordon Abraham**
The Ex-Rabbi Henry Bregman Memorial Award (\$25.00)—**Marion Wyse**
The Emma Heffer Memorial Award for Scripture Reading (\$35.00 Bookstore Voucher)—

Stephen Bramer

DELTA EPSILON CHI:

The Honour Society of the American Association of Bible Colleges (A.A.B.C.) of which O.B.C. is an accredited member.

William Gillespie
Louise Ferriss
Larry Morton
Charles Nienkirchen

SCRIPTURES PUBLISHED IN ARABIC (American Bible Society)

Twenty thousand copies of the first selection to be published in Today's Arabic Version, "Jesus, Who Are You" (Matthew 16, John 17-20, I John 1) were recently printed by the Bible Society in Lebanon.

BIBLE IN BANGLADESH (American Bible Society)

The Bible Society of Bangladesh has received a permit from the Ministry of Education to import ten thousand Bibles in Bengali and for the importation of all Scripture requirements for 1974.

DR. EDGAR J. LOVELADY

Nominated To A.A.B.C. Honour Society, Delta Epsilon Chi

The Alumni Association of the College also nominates some of its distinguished members to this honour society. This year the nominee is Dr. Edgar J. Lovelady, commonly known as "Rik". He graduated from O.B.C. in 1958, and is now the chairman of the Department of English at Grace College in Winona Lake, Indiana, a highly regarded Christian College. He received the Ph.D. in English with specialization in linguistics from Purdue University in April, 1974.

In addition to membership in numerous professional associations, Dr. Lovelady has been honoured recently as one of the outstanding educators of America. It is our privilege, therefore, to add this further honour.

WORLD GREW BY 76 MILLION IN ONE YEAR

UNITED NATIONS (Reuter)—The world's population increased by 76 million in one year to a record 3,782 billion people by mid 1972, according to United Nations statistics.

More than half of the total population lives in Asia—2,154 billion people—with Europe taking a distant second place at 469 million. The population of North America was given as 332 million including 21,568,311 Canadians—the Soviet Union 248 million.

To U.S. Citizens Wishing to Donate to Ontario Bible College

Our receipts to you may not be tax deductible, if you mail your contribution directly to the College.

For tax deductible receipts remit to:

D.M. STEARNS MISSIONARY FUND INC.,
147 W. School House Lane,
Philadelphia, Pa. 19144.

Cheques should be made payable to the D.M. Stearns Missionary Fund, but clearly designated for Ontario Bible College.

Remember: You have a 50% tax deduction for worthy causes such as O.B.C.!

LUXURY TOURS FIRST CLASS HOTELS GOURMET MEALS

The folder was richly printed in full colour. The pictures showed elaborate rooms and more elaborate cuisine. And the three lines above jumped off the page in their bold face, 48 point type. It was an invitation to Christian fellowship, a Christian tour (Bible study with well known leaders!) and "Christian" luxury.

I set the folder down and it landed on the newspaper, partially covering a story of the wide-sweeping, death-dealing famine in Ethiopia, with side references to starvation in Central Africa, hunger in India and extreme privation around the world.

I picked up the newspaper, and another headline caught my eye: "CANADIANS TOLD GOOD LIFE'S OVER; WE'VE HAD A FEAST FOR TOO LONG." The article went on: "Canadians were warned that their 'throwaway society, fat, affluent and poorly nourished' is coming to an end."

North Americans consume two thirds of the world's resources. They need plans for diets and garbage disposal that are not problems on any other continent. They spend money for liquor, drugs and tobacco in sums that would liquidate many national debts and resolve the problems of the underprivileged in relation to the maintenance of health and life.

Amusements and gadgets, clothing and furnishings—billions of dollars slip through the fingers of the satiated who ever seek some thing or some means, to jar jaded appetites.

And the Christian? He or she is not isolated from the plea to have, get or do, regardless of the cost in money and time.

Called to discipleship, to follow One Who said that "the foxes have holes and the birds have nests, but I have no place to lay My head," the Christian has left Jesus far behind.

Where is the sense of Christian values? And the meaning of money and the use of our most precious commodity TIME? What is our attitude toward possessions? To luxury items and the best of everything?

The Christian's "simple life" is not so simple. Christian thinking is dialectical—a pull between treasures in heaven and the transient pleasures of worldly life.

Must one buy a V.W. instead of a Cadillac? Or eat a hamburger instead of steak? (At today's prices?) Or refuse to go on the Christian tour? No. The problem is not one of do's and don'ts. It is one of "seeking FIRST the Kingdom of God." That is where our hearts and our treasure

should be fixed. Then everything else falls into place.

Let us place values and emphases where they belong in the first place, and all else will fall into second and succeeding places.

And perhaps, just perhaps, we will be able to share more in His Kingdom work, squander less time and money, and lay up treasure in heaven. And on the way, we may be good Samaritans to a world of people who are half dead, dying in need and in their sin.

Let Christian planning and Christian purpose move over to the concept of God's plan and God's purpose. To remember there is a cross to bear and a cross to die on. To sing with fresh meaning:

"Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love.

"Take my feet, and let them be
Swift and beautiful for Thee;
Take my voice and let me sing
Always, only, for my King.

"Take my lips, and let them be
Filled with messages for Thee;
Take my silver and my gold,
Not a mite would I withhold.

"Take my love, my God, I pour
At Thy feet its treasure store;
Take myself and I will be
Ever, only, all for Thee."

THEN READ:

THE SIMPLE LIFE, The Christian Stance Towards Possessions, by Vernard Eller, Eerdmans Publishing Co. Price \$2.25. It will help you re-evaluate your values. Get it from our **O.B.C. Bookstore**.

EDUCATION: FUTILITY OR FULFILLMENT?

This very obvious fact—that each generation is taught by an earlier generation—must be kept firmly in mind . . . Hence the futility of many schemes for education. None can give to another what he does not possess himself. No generation can bequeath to its successor what it has not got . . . If we are skeptical we shall teach only skepticism to our pupils, if fools only folly, if vulgar only vulgarity, if saints sanctity, if heroes heroism. Education is the most fully conscious of the channels whereby each generation influences the

next. It is not a closed system. Nothing which was not in the teacher can flow from him into the pupils. We shall admit that a man who knows no Greek himself cannot teach Greek to his class: but it is equally certain that a man whose mind was formed in a period of cynicism and disillusion, cannot teach hope and fortitude.

A society which is predominately Christian will propagate Christianity through its schools; one which is not, will not. All the secretaries of education in the world cannot alter this law . . . It is unlikely that in the next forty years England will have a government which would encourage or even tolerate any radically Christian elements in its State systems of education. Where the tide flows toward increasing State control, Christianity, with its claim in one way personal, and in the other way ecumenical, and both ways antithetical to omniscient government control, must always in fact (though not for a long time yet in words) be treated as an enemy. Like learning, like the family, like any ancient and liberal profession, like the common law, it gives the individual a standing against the State . . . Even if we were permitted to force a Christian curriculum on the existing schools with the existing teachers we should only be making teachers hypocrites and hardening thereby the pupils' hearts.

I am speaking, of course, of large school systems on which a secular character is already stamped. If any man, in some little corner out of reach of the omniscient State, can make, or preserve a really Christian school, that is another matter. His duty is plain . . . To convert one's adult neighbor and one's adolescent neighbor is the practical thing . . . If you make the adults of today Christian, the children of tomorrow will receive a Christian education. What a society has, that, to be sure, and nothing else, it will hand on to its youth. The work is urgent, for men perish around us.

—From C. S. Lewis, "God In the Docks" (Eerdmans Publishing Company)

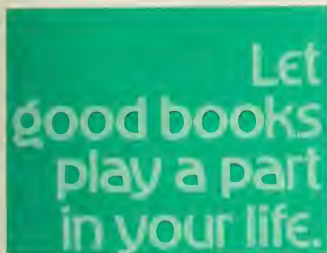
"Teaching is "value-loaded" through and through. By word or silence, we are saying something."

Charles Martin

"If I read the same old set of lecture notes year after year instead of listening to my students and trying to tailor-make my course to their needs in a rapidly changing world, how dwells the love of God in me?"

Virginia R. Mollenkott

BOOKS



OUR GRADUATES—WRITE ON!

WHEN THE BAMBOO SINGS, by Douglas C. Percy, Everyday Publications, Toronto, Price \$1.35.

Now in paperback, this missionary novel is a sequel to *Hidden Valley* (\$1.00). Both books deal with witchcraft, demonism and practices such as the manhood rite of being beaten with bamboo rods. By the editor of the *Recorder* and grad of '36.

LORD, I WANT TO TELL YOU SOMETHING, by Chris Jones, Augsburg Publishing House, Price \$1.95.

Another busy wife of a pastor (Mrs. Barry Jones) has given us a delightful volume of prayers written for boys 9-13 years. Mrs. Jones '63, not only had her own home and children (boys) for inspiration, but shows a deep insight into the heart of a child at prayer. A lovely gift for children.

YOU AND YOURS, by Ellen McKay Trimmer, Moody Press, Price \$3.95. Mrs. Trimmer '39, lives a fully packed life. As the wife of a pastor, a probation officer in metropolitan Toronto, and a busy and gifted public speaker, one wonders how she finds time for the discipline of writing.

Here is a fascinating and profound book on building interpersonal relationships at home, with the family, at work, in church; indeed all of life in its complex social contacts.

Many more new books are available through our Bookstore:

FROM INTERVARSITY PRESS:

Myths About Missions, by Horace L. Fenton, Price \$1.25. They needed to be said.

Spiritual Gifts and The Church, by D. Birdge and D. Phipps, Price \$1.75. Practical and Biblical insights into some pressing problems.

Getting to Know God, by Paul Steeves, Price \$1.50. A guide for personal study.

How Human Can You Get? by Charles Martin, Price \$1.75. A fascinating answer to "What is man?"

Psalms 1-72, by Derek Kidner, Price \$5.95. Another excellent volume in the Tyndale Old Testament Series.

FROM G. R. WELCH CO. LTD.

Plain Talk on Prayer, by M. G. Gutzke, Price \$2.95. Almost all you want to know about prayer in 43 short chapters.

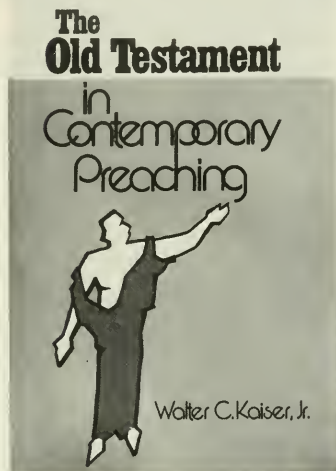
2700 Quotes for Sermons & Addresses, by E. C. McKenzie, Price \$1.95. A bargain at 65 quotes for a nickel!

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THE OLD TESTAMENT IN CONTEMPORARY PREACHING, by Walter C. Kaiser, Jr., Price \$1.95.

PAUL AND JESUS, by F. F. Bruce. Baker Book House (Due out in October 1974.)



FROM G. R. WELCH CO. LTD.

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God's Last Word to Man (Hebrews), Price \$2.45.

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The 10 Commandments, Price \$1.95.

Preaching, Price \$1.95

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The Image of Joy, by Jeanette Lockertie, Price \$3.95. Our friend Jeanette is a warm, sensitive woman, who writes why every Christian should be a joy-filled Christian. She knows, for she has been tested, tried and rejoices.

Song at Twilight, by Vance Havner, Price \$3.95. The well loved Dr. Havner writes reflectively out of a long Christian experience in these 50 meditations.

The Gospel of Matthew for Growing Christians, by Chuck Smith, Price \$2.45. A paraphrase and exposition of the first gospel for young Christians.

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Biblical Preaching for Today's World, by Lloyd M. Perry (Moody Press), Price \$4.95. A leading teacher of preachers tells how and why.

Prophetic Problems, by Clarence E. Mason, Jr. (Moody Press), Price \$4.95. Dr. Mason offers solutions and answers to some controversial subjects.

The Holy Spirit at Work Today, by John F. Walvoord (Moody Press), Price \$1.25. The President of Dallas Theological Seminary writes sympathetically and scripturally about one of the first-line questions of today.

Satan in The Sanctuary, by Thomas S. McCall & Zola Levitt (Moody Press), Price \$3.95. Contemporary events in Palestine form the background for this book that has since been made into a film "The Temple".

Have We No Rights? by Mabel Williamson (Moody Press), Price \$1.95. A reprint of one of the finest, frank discussions of the "rights" of the Christian missionary.

A Foreign Devil in China, by John C. Pollock (Zondervan), Price \$1.95. The story of the great and good Dr. L. Nelson Bell, Billy Graham's father-in-law.

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